Vol. XXVI] OCTOBER, 1970 [Part—4

THE JOURNAL OF THE GANGANATHA JHA RESEARCH INSTITUTE

ALLAHABAD



SILVER JUBILEE NUMBER

RULES RELATING TO MEMBERSHIP AND SUBSCRIPTION

3. The Institute shall consist of

(1) Donors, who shall be of four categories:

(i) *Patrons* shall be persons donating Rupees Twenty-five Thousand or more, in cash or kind. (ii) *Vice-Patrons* shall be persons donating Rupees Five Thousand or more, in cash or kind, but less than Rupees Twenty-five Thousand. (iii) *Benefactors* shall be persons donating Rupees One Thousand or more, in cash or kind, but less than Rupees Five Thousand. (iv) *Associates* shall be those persons, who make gift of books, manuscripts or other articles approved by the Executive Committee.

(2) Members, who shall be of four categories:

(i) *Honorary Members,* who shall be elected from amongst distinguished scholars, by at least two-third majority of votes of the Executive Committee after being duly proposed and seconded by two members, provided that the number of such members shall not at any time be more than twenty-five.

(iv) *Ordinary Members* shall be those who pay an annual subscription of Rs. 20 a year, payable on the first day of January every year, which may be compounded by payment of Rupees One Hundred and Thirty within the course of a year, and thus become Life-Members. *Provided* that persons desirous of becoming an Ordinary Member shall be nominated by one member and seconded by another, the nominating member shall address the Secretary in writing and give the candidate's name and address, occupation or status. The nomination will be considered by the Executive Committee and the election shall be by a majority of votes.

4. The Donors and Members shall be entitled:

(1) to attend all meetings of the General Council and to propose, second, and vote for any resolution consistent with the objects of the Institute.

(2) to propose and second candidates for Ordinary membership.

(3) to introduce visitors at the ordinary meetings of the General Council.

(4) to get copies of the Journal of the Institute free of charge.

(5) to get other publications of the Institute at such concessional rates as may be fixed by the Executive Committee.

(6) to use the Library and Reading-room of the Institute on such conditions as the Executive Committee may lay down.

All communications should be addressed to—

DR. JAYAKANTA MISHRA, M.A., D.PHIL.
Honorary Secretary, Ganganatha Jha Research Institute
Motilal Nehru Park, Allahabad—2

Vol. XXVI] OCTOBER, 1970 [Part—4

THE JOURNAL OF THE GANGANATHA JHA RESEARCH INSTITUTE

ALLAHABAD



SILVER JUBILEE NUMBER

Published by
The Honorary Secretary,
Ganganatha Jha Research Institute,
Motilal Nehru Park, Allahabad—2

Printed by P. L. Yadava
at The Indian Press (Private) Ltd.
Allahabad

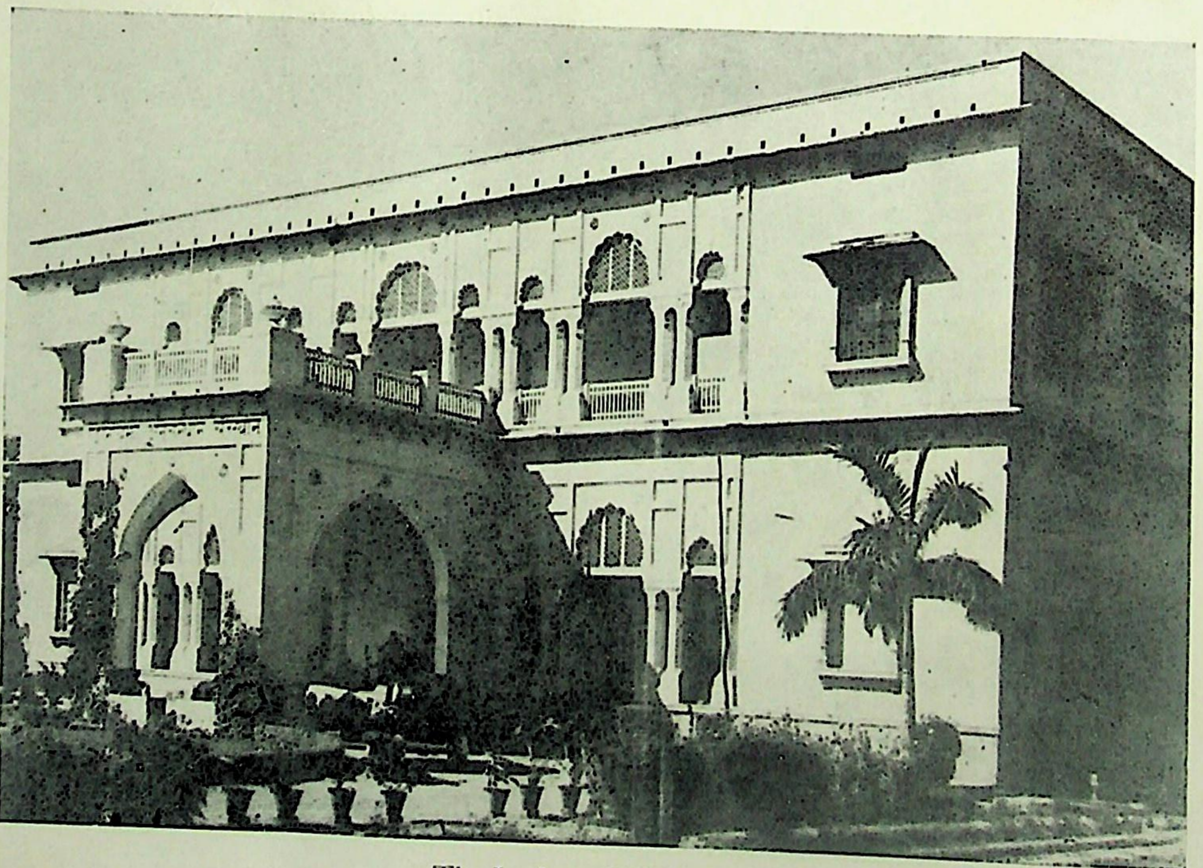
JOURNAL
OF THE
GANGANATHA JHA RESEARCH INSTITUTE

Vol. XXVI, Part 4

October, 1970

SILVER JUBILEE NUMBER

CONTENTS



The Institute Building

DR. GANGANATHAJHA AND HIS SONS



Sitting (left to right)—Dr. Amaranatha Jha, Mm. Dr. Sir Ganganatha Jha, Capt. Bhavanatha Jha and Prof. Shivanatha Jha.

Standing (left to right)—Sri Vibhutinatha Jha, Lieut. Governor Dr. Aditya Natha Jha.

JOURNAL
OF THE
GANGANATHA JHA RESEARCH INSTITUTE

Vols. XXVI] OCTOBER, 1970 [Part 4

SPHOṬA AND THE ORIGIN OF VERBAL HOLISM IN PLATO'S DIALOGUES

By A. L. HERMAN*

In this brief paper on Plato's philosophy of grammar, I want to attempt something extremely simple. I want to show that a problem about the relation of the parts of a whole to the whole within a grammatical context arises for Plato, and that he is seemingly aware of the problem but does not solve it, at least not in any acceptable sense. Specifically, in Part I of the paper I want to state what this problem of verbal holism, as I shall call it, is like, what interest it has had for both the East and the West in the history of philosophy, and what Plato had to say about it. I will show that if Plato had tried to solve this puzzle about verbal wholes, he would have had to face two distinct versions of the problem, one dealing with natural language, the other with conventional language. To explain more fully what a solution to the problem of verbal wholes would be like with a conventional language context, I turn in Part II to Aristotle's recognition of the problem and his attempted solution to the puzzle. I want to compare Aristotle and Plato in their real to imagined dispositions of the puzzle, and Part II is set up with that end in view.

It will turn out that neither Plato nor Aristotle is able to give a satisfactory solution to the problem in general, but they do, nonetheless, set the stage for later philosophers who have thought about and wrestled with the problem of verbal holism.

* Department of Philosophy, Wisconsin State University, Stevens Point, Wisconsin, U.S.A.

I

There is a problem about meaning intimately connected with syntactical rules of grammar that crops up from time to time throughout the history of philosophy. Specifically, this is a problem about word and sentence meanings, as these meanings relate to the individual part-sounds or "meanings", i.e., the parts of words and sentences, making up those other wholes. In Indian philosophy there was a battle-royal carried on for many hundreds of years by the so-called Grammarians and their adversaries, the so-called non-Grammarians, over the issue as to whether or not sentence or word meanings were merely epistemological sums of the individual parts, words or phonemes making up these wholes.[1] In the West, the problem appears from time to time in the asides and musings of many prominent philosophers,[2] but the problem receives its first implicit formulation

---

1. Cf. my paper "Sphota" in *The Journal of the Ganganatha Jha Research Institute* (Nov., 1962-Aug., 1963, pp. 1—21) for a summary and analysis of the Indian arguments. I think there is a strong parallel between what the Indian Grammarians (the pro-sphoṭa philosophers) and the non-Grammarians (the anti-sphoṭists) had to say about this problem of grammatical meanings and what Plato and Aristotle, respectively, had to say about the same puzzle, both in the way the problem was stated and the manner in which it was "solved."

2. Cf. Aurelius Augustine, *Confessions* XI. XXVII who in a context about time puzzles about knowing meanings as "sounded" or voiced sentences while they are voiced, and then worries ov r their existence as meanings once they are past: "But when it is ended, it no longer is. In what manner, therefore, may it be measured"; and when in XI. Chapter XXVIII, his famous, "I am about to repeat a psalm that I know. Before I begin, my attention is extended to the whole; but when I have begun, as much of it as becomes past by my saying it is extended in my memory...and what takes place in the entire psalm takes place also in each individual part of it and in each individual syllable...."; Bishop George Berkeley in *The Principles of Philosophy*, sections 64 and 65: "Secondly, the reason why ideas are formed into...artificial and regular combinations, is the same with that for combining letters into words...and...these combinations must be made by rule, and with *wise contrivance*"; Immanuel Kant, *The Critique of Pure Reason* in his "The Synthesis of Reproduction in Imagination" at A 102 and "The Synthesis of Recognition in a Concept"; "The manifold of the representation would never, therefore, form a whole, since it would lack that unity which only consciousness can impart to it. If, in counting, I forget that the units which now hover before me, have been added to one another in succession, I should never know that a total is being produced through this successive addition of unit to unit, and so would remain ignorant of the number." (translated by Norman Kemp Smith (London: Macmillan and Co., 1961, p. 134); Ludwig Wittgenstein, *The Blue and Brown Books* (New York: Harper and Row, Publishers, 1958) pp. 39-40 where he is concerned with what occurs when "we sing a tune we know by heart, or say the alphabet, the notes or letters seems to hang togeher, and each seems to draw the next after it, as though they were a string of pearls in

in the writings of Plato, and it is to this philosopher that I now turn.

The three dialogues that I want to draw on to set forth Plato's conception of what I shall call "the problem of verbal holism"[3] are the *Cratylus, Timaeus,* and *Theaetetus.* Let's assume this represents a chronological sequence as well, following, for the sake of argument, what I take to be some current views on the question of ordering.[4] In the *Cratylus,* the question of the relation of the parts of a proposition to the whole is raised for the first time. In a discussion

a box, and by pulling out one peart I pull out the one following it"; Bertrand Russell, in his Introduction to Wittgenstein's *Tractatus Logico Philosophicus* "The meaning of the series of words which is a proposition is a function of the meanings of the separate words..." (p. 20); which is in turn questioned by Brand Blanshard in *The Nature of Thought* (Yale University Press, 1940), Vol. I, P. 298: "The meaning of a proposition is to be derived from the meaning of its parts... These constituent [parts] are not singly either true or false.... Yet they are stated to have meaning [by resembling particular objects]. But that is what truth consists in... The constituent images themselves therefore are true or false. What is true or false, then, is not only propositions The theory contradicts itself..."; Charles L. Stevenson, *Ethics and Language* (Yale University Press, 1960): "No attempt has been made here to deal with one of the most difficult problems that meaning-theory includes—that of explaining how separate words, each one with its own meaning, can combine to yield sentence-meanings" (p. 67); Peter Geach, *Reference and Generality* (Cornell University Press, 1962), following a general discussion of the problem concludes: "How can a spoken proposition be true, since at no time is it all there to be true?" (p. 128): Gilbert Ryle "Letters and Syllables in Plato" in *The Philosophical Review* (October, 1960): "Russell was forced to realize, with Frege, that the notion of sense of an integral sentence....is prior to the notion of the senses of at least some of the words in it.... The sense of the sentence is not an amalgam of separately thinkable word meanings," Ryle does not solve the puzzle but merely notes one of its facets. To this extent he differs hardly at all from the preceding philosophers.

3. The problem is primarily verbal or a puzzle about spoken or sounded syllables, and not written syllables, as will become apparent as we procede. Since Plato's dialogues were, by and large, composed to be played out or spoken, the problem would naturally have arisen for him. Cf. Gilbert Ryle, *Plato's Progress,* (Cambridge University Press, 1960), pp. 21, 28, 32, who makes this all seem quite plausible.

4. Cf. G. E. L. Owen, "The Place of the "Timaeus" in Plato's Dialogues" in *Studies in Plato's Metaphysics,* R. E. Allen, editor (London: Routledge and Kegan Paul, 1965), pp. 336-338; and Gilbert Ryle, *Plato's Progress,* pp. 14—16, where it is contended that the *Timaeus* is an earlier dialogue than has heretofore been supposed. The treatment that follows of the problem of verbal holism in Plato's dialogues would seem to support Owen's and Ryle's argument that the *Timaeus* comes after the *Cratylus* but before the *Theaetetus.*

which is generally about the nature of grammar, Socrates and Hermogenes, a sophist-grammarian, have a brief but curious exchange that opens :

Socrates : But is a proposition true as a whole only, and are the parts untrue ?

Hermogenes : No, the parts are true as well as the whole. (385b) [5]

Socrates getting Hermogenes to admit that every part of a proposition is true concludes, himself, that names as well as propositions must then be true or false.

This exchange is indeed strange. The subject of truth and falsity will be taken up and given a singularly Platonic treatment in terms of propositions, alone, later in the *Theaetetus,* but just now, in the *Cratylus,* we are told that names are in some sense true or false and that consequently parts of propositional wholes have the properties of those wholes. What is Plato trying to say by taking such a tack ? What's the problem to which the above curious admission is the solution ? To answer that question we must look to the entire *Cratylus.* The subject, or one of the subjects, treated there is that of conventionalism versus naturalism in language and meaning; and Hermogenes would seem to have held a conventionalist notion of language, for Socrates says unblushingly of him,

> . . . your meaning is that the name of each thing is only that which anybody agrees to call it ? (385a)

In this view, language or names in the language, categories and classifications of things are purely arbitrary. This position is opposed to the naturalist view of language, which Socrates attributes later to Cratylus and by implication to himself as well :

> And Cratylus is right in saying that things have names by nature, and that not every man is an artificer of names, but he only who looks to the name which each thing by nature has, and is able to express the true forms of things in letters and syllables. (390 d, e)

This "Adamic" nature of language, wherein words name essen-

---

5. All quotations are from *The Collected Dialogues of Plato,* Edith Hamilton and Huntington Cairns, editors, (New York : Pantheon Books, 1961).

ces and express in themselves that very expressed essence by naming truly is a view which Plato defends again in the *Timaeus*:

> And in speaking of the copy and the original we may assume that words are akin to the matter which they describe . . . (29b)

Thus, when words describe the lasting, the permanent, and intelligible, "they ought to be lasting and unalterable" and therefore, "irrefutable" and "invincible" (29b, c). These latter descriptions would seem to indicate that Plato, by the time of the composing of the *Timaeus,* had not given up the notion that individual words do have meaning and can be true or false, hence "irrefutable", hence what he calls *natural words.* Regarding *conventional words,* the *Timaeus* states that these express only the copy or likeness and not the eternal Forms themselves, hence these words are only "likely and analogous to the former words". (29c)

Two conclusions might be drawn from the above discussion of natural words and conventional words. First, and obviously, that the distinction of natural versus conventional language is indeed introduced in the *Cratylus,* and the former names things truly, by nature, and expresses the true forms of things while the latter does not. Second, by the time we get to the *Timaeus,* there is a shift in emphasis from discussing language in general to words in particular wherein the distinction between natural words and conventional words is dependent not on the power in the words themselves to name truly or not, but on different provinces of the objects or referents or *nominata* being named. We have moved from talk about the power of language to name well (naturally) or ill (conventionally) truly (naturally) or by acclamation (conventionally), to a distinction that is dependent on *what* is named. I hope to show in what follows what the justification for this shift might have been.

The other problem taken up by the *Cratylus* is the problem of the nature of grammar. This will round out our answer to the question "What problem is Plato trying to solve by those curious initial statements in the *Cratylus*?" It is admitted, first, that letters have meaning (424d, e) thus, "ρ" when trilled means motion in those words having rho as a letter; "ι" is also imitative of motion, "λ" means smoothness, and so on. Thus it is that if these and other like sounds are compounded correctly into words they will

come to truly indicate the nature of the thing they name. Thus "slip" sounds like the action it names. Onomotopoeic words in general will thus be elements of the natural language and such a language, Socrates admits, would be the most perfect, for then "he who discovers the names discovers also the things" (436a),[6] a case in which the real essence and the nominal essence (to use some later terms) would dramatically coincide. But however true the natural language might have been in the beginning, and Socrates seems to believe a legislator God made the first names for the natural language, a sort of Adam, (Cf. 427c; 434a, b; 438c), there has been, alas, a fall; and a fall wherein man tasting of some forbidden syntactic fruit, has been compelled to live by the sweat of his conventional language.

For Plato, it is quite possible that the problem that all the above discussion could have been directed at might very well have been the problem of verbal holism or some variant of that puzzle: The whole has meaning because the parts themselves have meaning. The whole possesses truth, by nature or by convention, because the parts are so accommodated to truth. At this stage Plato is not explicit about the puzzle we are interested in. The *Cratylus* and the *Timaeus* merely set the stage for that puzzle. And what had seemed at the beginning as merely a problem about parts and wholes of language, now begins to take shape as a dual problem about whole and parts in natural language on the one one hand, and conventional language on the other. The *Theaetetus* will further complicate the picture and plunge us directly into the problem of verbal holism by denying altogether that parts of wholes can have any meaning at all.

In the *Theaetetus,* Socrates describes a strange dream that he has had. That dream revealed to him a theory which argued that while elements or simples of things are inexplicable and unknowable, the complexes which they compose are knowable and explicable. Thus, while no account can be given of the parts, and one cannot be said to know them (contra *Cratylus*), the whole of which they are parts

6. A word of caution and a ground for a possible further distinction between the natural and conventional is spoken by Socrates:

> But we may admit so much that the knowledge of things is not to be derived from names. No, they must be studied and investigated in themselves. (439 b).

We are left to conjecture that the knowledge of non-things (forms) can be had solely by studying their names.

is knowable and an account can be given of it. Socrates finds this theory odd and states that it does not find favour with him :

> It says that the elements are unknowable, but whatever is complex ('syllables') can be known . . . Letters — the elements of writing — and syllables. That and nothing else was the prototype the author of this theory had in mind, don't you think ? (202 d. e)

The problem presented in the dream is an implicit formulation tion of the problem of verbal holism : the syllables have meaning but their elements do not; now how is this possible ? More to the point here, "SO" has meaning and an account (analysis) can be given of it. That analysis would be to display the elements "S" and "O" of which no accounts can be given. Further, "SOKRATES" has a meaning and so do its syllables. But is the meaning of the whole word just the sum of those parts ?, And the same puzzle obtains when the word is used in a proposition about Socrates.

Then another fact of the problem is brought out. Up to this point we have been concerned with the analysis of syllables into elements, words into syllables (and, latterly, with propositions into words). We shift now from analysis (mysterious enough) to synthesis, the bringing together of disparate parts to get meaningful wholes. What do we mean when we attribute meaning to the whole, the syllable, the word, or the proposition ?

> Take the syllable [word or proposition, too]*, then. Do we mean by that both the two letters [or syllables for the word, or words for the proposition]* or, if there are more than two, all the letters [or syllables or words]*? (203 c)

Now Socrates says a rather curious thing that I think much can be made of. He says,

> Or do we mean a single entity that comes into existence the moment when they are put together ? (203 c)

This single entity is wholly new and different from the parts that compose it. Socrates continues pushing for this view beyond 203 c. He describes this new thing as a unitary entity with a charac-

* I am generalizing from syllables to words and propositions.

ter all of its own and different from its parts. The syllable, the word, and the proposition are, if we can generalize on the case of the letters and syllable above, strictly emergent entities. And Socrates indicates at 204 a that the above emergent account "holds of every complex, not only in the case of letters". Hence our generalization is not amiss. For this *whole,* as Socrates goes on at some tedious length to explain, does not, technically at any rate consist of parts. He then distinguishes between collections, which have parts or units, and which are sums of those units, and wholes which are something else again. Thus, syllables are not the same things as (epistemological sums of) their letters; nor, generalizing again, are words the same as their syllables, nor are propositions the same as their words, for all are *wholes,* emergent wholes, and not collections. On this account, nothing can be said of primary things, i.e., letters, as they relate to words. But following our generalizing theme above it might be argued that syllables relative to words (as elements of words) must also be primary things and *pari passu,* that words relative to propositions must similarly be primary things, hence inexplicable and unknowable, since *wholes* are not the sum of their parts for they possess no parts. Therefore, it makes sense to argue that relative to such *wholes* (whether syllables, words, or propositions), their elements, (whether letters, syllables, or words) are inexplicable and unknowable. The meanings of such wholes consequenly, cannot come from their parts (they have no meanings). Where, then, does their meaning come from? Socrates, to repeat, says that a single entity "comes into existence" the very "moment they (parts) are put together (into wholes)" (203c), and that this meaning must "arise out of them (elements taken together) with a unitary character of its own and different from the [elements]" (203c) i.e., " (the whole) arises as a single entity from any set of (elements) which can be combined, and that holds of every complex, not only in the case of letters" (204a). I am lingering repetitively over these phrases because they are so reminiscent of the Indian Grammarians' discussion about meaning as it relates to wholes and elements. When elements are brought into wholes, the Grammarians had contended, an indivisible word essence (*sphoṭa*) immediately arises from the sounded whole and manifest itself as the vehicle of the sense of that whole. This *sphoṭa* is, they further contended, the imperceptible and eternal element inherent in every grammatically soundable whole. The problem of verbal holism was solved for the Indian Grammarians, consequently, by the theory of eternal *sphoṭa.* The description of *sphoṭa* given by the Grammarians was very close to the description of the Forms given by Plato, hence using the Indian theory as a

model, one might expect Plato to "solve" his problem of verbal holism by bringing in the doctrine of the Forms, an expectation devoutly to be wished by all good Platonists, and the author of this paper. But an expectation, alas, never to be fulfilled in any explicit, clearly defined manner. Thus the *Theaetetus*, leaves us with a doctrine of oddly resurrected meanings arising out of complexes of grammatical sounds. Where do the meanings thus arisen come from ? To say that they come from the elements is to miss the point of the previous argument. The elements relative to their respective whole have no meanings, they are relatively inexplicable and unknown. So, again, the question, where do the meanings of the sounds come from ? Once more the problem of verbal holism arises.

I think the answer to this question must be found in our earlier discussion of the *Cratylus* and the *Timeaeus*. There were four closely related sources of meaning set forth in that first discussion and let me briefly indicate what those sources were :

1. Natural language
2. Conventional language
3. Natural words
4. Conventional words

Natural language and conventional language are presented in the *Cratylus* and relate to languages which naturally and accurately name (1), and arbitrarily and imperfectly name (2). Natural words and conventional words are brought out in *Timaeus* to relate on the one hand to forms wherein the words (or meanings) become like the Forms, permanent, intelligible (3), and the meanings of words will be likely and analogous when they relate to things or express only the copy or likeness (4). While the word or part-naming described here seems to contradict the notion of naming or meaning in the *Theaetetus*, it is only a seeming contradiction. For the notion of part is, as we indicated, always related to some whole, and since wholes have meaning, syllables, words and propositions, *qua* wholes, can all have "meaning".

The meanings of the sounds of grammatical wholes must come, then from all of these four sources, for the source must be either natural (from the Forms in some sense or other, expressing Forms or related to Forms) or conventional (relating to things or copies). Quite simply, then, 1 and 3 are categories wherein real essences are found, meanings are part of, or discovered in the nature of words

F. 2

and language, and they exist independently of human whim or law; while 2 and 4 are categories wherein meanings of words and language are created by truly human agencies which establish the conventions of meaning.

From what has been said now, I think it is plain that Plato has open to him two separate, possible solutions to the problem of verbal holism. And he has two separate, possible solutions because he has two quite separate problems. On the one hand the problem of verbal holism arises for conventional language (and words), and on the other, it arises for natural language (and words). Let me take the latter first. When we speak with words which "relate to the lasting and permanent and intelligible" (*Timaeus* 29b, c), the meaning which arises out of the words coming together (or the syllables coming together) must be the expression, in some sense, of the Forms (or a Form in the case of syllables forming words). The meanings that are in some way related to the wholes must be Form-related.[7] The problem of verbal holism for natural language can thus be answered by having recourse to the Forms, however unclear the detailed mechanism of that relation might be. To this extent Plato's "solution" is not unlike the Indian Grammarian's solution to the same problem. For just as the meaning of a word for the Grammarians is generated from the eternal and indivisible, word essence or *sphoṭa*, so also Plato can argue that the meaning of natural words and natural language springs from the eternal and unchanging Forms to which those words and that language relate.

The problem with respect to conventional language is a bit different. If we have meanings suddenly rising out of conjoined parts and we ask, "Where did the meaning of the whole come from if it didn't (and can't) come from those constituent parts of the whole?", we cannot obviously say that the Forms manifested that meaning. The reason, again, is that conventional words relate merely to the copy or likeness of the Forms and not the Forms themselves. Where did the meanings of these wholes come from? One answer, of course, would be to say that the meanings are given by society, arbitrarily but with a certain rhyme and reason. Thus, when two or

7. The Doctrine of the Forms, it seems to me, is quite explicitly referred to in all three of the dialogues, hence it is quite able to be used by Plato in just this way in solving the problem: *Cratylus* 389 c, d, e, but especially 439 b, c; *Timaeus* 51 d-52 a; and finally (*pace* Sir David Ross in *Plato's Theory of Ideas* (*Oxford*, 1963), *p.* 101. "*In the Theaetetus* there is no direct reference to the Ideas....") in the *Theaetetus* 175 c and 203 e.

more parts of whatever sort come together, the meaning that springs forth is bestowed by society and by convention. The mechanism of bestowal, as with the mechanism of the previous relation is, however, obscure.

I think a better understanding of the solution to the problem of conventional verbal holism can be had by looking at that great conventionalist, Aristotle, who inherited the puzzle from Plato. His insights here, building as I suspect he did, on the Platonic ruins, are especially significant since he had to give up the problem as well as the solution of natural verbal holism when he disturbed the doctrine of Forms. With that, he must then have turned to the second solution. So then we ask, what does Aristotle have to say about conventional verbal holism?

II

For Aristotle, some significant differences can be noted relative to his teacher's doctrine of verbal holism. In the first place, Aristotle denies that entities like syllables and certain words can have significance alone and by themselves. So, unlike Plato, Aristotle will have no problem with respect to meanings suddenly arising out of syllables and letters when they are synthesized into words and syllables, respectively. I think it can be seen that Plato had gotten himself into a rather difficult situation with his doctrine of whole-meanings, especially when those wholes could be syllables. Thus, wholes like "SO" and "TES" on any ordinary accounting just don't seem to be capable of having sudden arisen meanings. Nor do wholes like "that", "abracadabra", "mango well down" seem to have sudden arisen meanings in the same sense that one could possibly say that the following do: "Man" or "Sokrates" or "The cat is asleep". Aristotle, at any rate, avoids the problem by limiting the possibilities. He says in *Of Interpretation* :

> In the (proper) noun 'Fair steed', the part 'steed' has no significance in and by itself, as in the phrase 'fair steed' ...for in (simple nouns) the part is in no way significant, in the (composite nouns) it contributes to the meaning of the whole, although it has not an independent meaning.[8]

8. All quotations from Aristotle are from *The Basic Works of Aristotle*, Richard Mckeon, editor, (New York: Randon House, 1941), *Of Interpretation* 16 a, 21-26, p. 40.

One might be tempted at this point to say that what Aristotle meant by a "simple noun" was precisely what Plato meant by a "whole". But the parallel won't work for the simple reason that Aristotle, while attributing a meaning to the whole does not want to admit that that meaning, as it was for Plato, is in any sense "true". Here, Aristotle has removed the problem of the meanings of parts by simply denying that parts, "elements" in Plato's sense, or "simples", have meaning, at least in simple nouns. But the problem looms still larger then, for how can that which has no meaning when brought together with other similar insignificant entities, suddenly come to possess signification? Now, Aristotle does not say that individual words are without meaning. He clarifies this by saying.

> The word 'human' has meaning, but does not constitute a proposition, either positive or negative. It is only when other words are added that the whole will form an affirmation or denial.[9]

Plato, on the other hand, was willing to attribute truth to words as well as to sentences since words and sentences (as wholes), when by nature they speak truly, refer in some sense to the Forms. Aristotle continues, in a passage reminiscent of Sokrates' dream from the *Theaetetus*:

> But if we separate one syllable of the word 'human' from the other, it has no meaning...but is merely a sound... the parts contribute to the meaning of the whole... they have not an independent meaning.[10]

Aristotle, having in effect stated the problem of verbal holism, then answers the puzzle and rejects naturalism at the same time:

> Every sentence has meaning, not as being the natural means by which a physical faculty is realized, but as we have said, by convention.[11]

Again, just what the mechanism of conventional bestowal of meaning on verbal wholes is like, we are left to speculate. Aristotle has,

---

9. *Ibid.*, 16 b. 28-30, p. 42.
10. *Ibid.*, 16 b, 30-35, p. 42. Cf. *Poetics* 1457 a. 10 for a similar view.
11. *Ibid.*, 17a, 1-4, p. 42.

in effect, said regarding the problem of conventional verbal holism what we more or less attributed to Plato in the previous section. Both meet the problem of conventional verbal holism in about the same way.

We had hoped that Aristotle would shed some light on the solution to the problem. But our hopes have come to naught. Neither philosopher is willing or able to describe the mechanism by which meanings come to be bestowed on well formed syntactical wholes. To this extent the problem of conventional verbal holism for both Plato and Aristotle is left unsolved. Aristotle cannot say how significant wholes result from insignificant parts save by having recourse to some sort of talk about convention. Plato may seem to be in a slightly better position with respect to conventional holism, since he can speak however mysteriously about meanings suddenly arising when parts come together in a well-formed manner. But the problems and the questions that accompany each attempted answer to the puzzle of verbal holism are still enormous.[12]

Plato is on safer ground as Aristotle cannot be, of course, with the problem of natural verbal holism: The suddenly arisen meanings of syntactically well-formed wholes can be discussed in terms of the Forms. The mysteriousness of the solution to natural verbal holism can in this case be swallowed up and camouflaged by the general mystery of the Forms themselves. Thus "meaning arises from well-formed parts of wholes because the Forms lend or give meaning to those parts", would probably be the Platonic response if Plato had bothered to dwell on the problem at all.

---

12. For example see the discussions of the *Theaetetus* on the matter of the relations of atomic parts to linguistic wholes with special attention to the nature of the Forms in the controversy produced by R. C. Cross, "Logos and Forms in Plato" and R. S. Bluck, "Logos and Forms in Plato: A Reply to Professor Cross" in *Studies in Plato's Metaphysics*, edited by R. E. Allen (London: Routledge and Kegan Paul, 1965). From remarks made there and in our own account above, I think it is obvious that the problem of verbal holism relates directly to the following philosophical topics: logical atomism; metaphysical emergence; knowing and knowledge in general; the nature and origin of languae in both its "Cartesian" or Chomskian, and non-Chomskian forms, the nature of predication and the problem of Universals; analytic and synthetic methodology; what Nuel D. Belnap ['Tonk, Plonk and Plink' in *Analysis*, Vol.. 22 (Blackwell, 1962). p. 130] has called 'the analytic and synthetic modes of explanation"; induction; perception; and it is relative in general where-ever logical metaphysical, or epistemological moves from parts to whole or whole to parts are necessary.

This is all admittedly conjectural. Plato nowhere unequivocally describes the problem of verbal holism. Aristotle nowhere unequivocally admits to its existence by saying, "There is a curious puzzle about language...". But I think it is clear from the foregoing that the problem was admitted and recognized implicity by Plato and that at times, in the *Theaetetus* for instance, he was acutely aware that the problem of verbal holism was a genuine philosophic puzzle.

NATURE OF OBJECT

By P. S. SASTRI*

Soul, body, sense-organs, sensibilia, cognition, mind, activity, moral impurities, transmigration, consequences of activities, suffering, and emancipation from suffering are the twelve cognizables which constitute the category called object, according to the Nyāya System.[1] The Vaiśeṣika, however, maintains that cognizability is co-extensive with reality. Probably this has led Vātsyāyana to argue that the Nyāya-list of twelve cognizables is not exhaustive, and that all cognizables can be classified under the Vaiśeṣika categories.[2] The cognizable is the other, that which faces the percipient. It is viewed as the object of apprehension.

Wherever there is knowledge, there is an external reality. Every case of knowledge agrees with the presence of an external object. Can we then say that the external world depends for its reality on our knowledge or ideas? Vācaspati argues that this method of agreement cannot give us a valid conclusion if it is not corroborated by the method of difference. We cannot prove that the external reality does not exist when we have no knowledge of it. It is not possible to prove that every case of absence of knowledge is a case of absence of external reality.[3] If the existence of an object were to depend upon our direct perception of it, we are led to dangerous conclusions. We perceive the front side of a table; and because we do not see the back side, we have to conclude that the back-side does not exist. Then the front side too cannot exist without the backside.[4]

An object is assumed to be that which has a certain magnitude and which is a perceptible inorganic body.[5] But modern science tells us that there is a real outer world which exists independently

---

* Professor and Head of the Department of English, University of Nagpur.

1. *N S*, 1.1.9.
2. *N B V*, on 1.1.9.
3. *Y S B T*, on 4.14.
4. *Y S B*, on 4.16.
5. *Kiraṇāvalī*, 54.

of our act of knowing, and that this real outer world is not directly knowable. The means or the instruments employed to understand this world only register or represent the reactions to physical phenomena. As such they have to be interpreted; and all interpretation presumes that the external world is governed by a system of laws. This external world is the object of a cognition. What is perceived consists of a set of related sensations, and the entire process is not a process of knowing anything but of being aware of certain sensations. We see or feel certain sensations which we interpret as somehow related to or standing for an object. Mere perception is not a form of knowing but of a certain awareness to something connected with our bodies. If perceiving is the same as knowing, then the secondary qualities like colour and taste must exist independently of our perceiving them. When some modern thinkers believe in such an independence, they are reducing the secondary qualities to the status of the primary, without realising the implications of such a position. If the secondary qualities are really primary, they must be inherent in the objects themselves. Thus the sweetness of sugar must be cognizable and tangible. This is an unfortunate position.

The object in normal experience has its specific limits which distinguish it from others. The Vaiśeṣika thinker assumes that each point-instant has a specific characteristic called particularity which distinguishes it from the rest.[6] It is a principle pervading every existent. It is a unique principle of differentiation. Each particularity is differentiated from the other particularities and things as well.

But is this particularity different from the form of the object? If each point-instant is distinct from the rest, this would account for the distinctions among entities without needing a separate category called particularity. If the point-instants are all mixed up, no category can bring forth distinctions between entities.

Particularity is not a substance because it is never the ground of any quality. It is neither a quality nor an action since it does not belong to any class. It is not even a relation for each particularity inheres in one entity only. And the distinct cognition of a thing is not possible without this new category in the shape of particularity. But how can there be a distinct cognition regarding these particularities themselves? A particularity can be distinct from another only

6. *P B*, 321-2.

when it can be qualified by another particularity. This would land us in infinite regress, besides making one particularity a substance for another.[7]

When separateness is admitted as a quality, this can by itself distinguish one entity from another. Each substance being a unique particular, the substances are already differentiated.[8] Particularity cannot, therefore, be advanced as a principle characterizing the given.

Every object is known by its form or by its name, or by both. Even that which cannot be known by name is capable of being known by its form. This form is the most essential feature of an object. But the form belongs to the mind which alone gives the knowledge of the form. Naming, on the other hand, belongs to speech.[9] The form of the object is determined by the mind; and the mind constructs through a process of selection. The idea of the object implies a selection from the world and this selection is determined by the mind and its interests. In every experience we find some materials supplied by memory, imagination, and thought. This makes every object of perception a fragment of a larger whole. The object depends for its significance or value upon our being aware of it. This is not to deny our awareness, but to affirm the value or significance of the object in terms of our awareness of it. This significance implies that we consider as essential constituents of a perceptual perception an observer, the material object, the observed side of the object, and the corresponding sense-qualities. It is in relating these qualities to the datum that we have divergent views. But normally the qualities are related to the observed surface. That is, we are aware of appearances presented by an object. The thing which is seen is not actually the thing but something that seems to belong to it. The apprehension of this something is taken by us to be that of a character related to it. Though we are not able to relate the appearance presented to the reality of the object, we speak of the appearance as belonging to the object. In so doing we relate the given to the unperceived.

The real nature of a thing may be said to be the being or existence in the case of that which *is* or exists, and non-being or non-existence in the case of that which *is not* or does not exist. That

7. *T S P*, 814-6.
8. *Padārthatattvanirṇaya*, 30-31.
9. See *Śatapatha Brāhmaṇa*, 11.2.3.1.

F. 3

is, when something that *is* or exists is apprehended as *being* or *existent* it is apprehended as what it really is; and that which is thus apprehended constitutes its true nature.[10] It is more definitely stated that the things are the objects to be enjoyed and experienced.[11] A property whose existence is not cognised would be as good as non-existent.[12] The thing then is its properties; and at the same time because it has them, it is other than its properties. Then a thing must be both one and many. This is an unhappy conclusion because it is illogical. Moreover, we have to admit that normal experience does imply a distinction between a thing and its properties.

When the external object is perceived, is it perceived in the form of the point-instant, or in that of a composite substance? The former is not the cognised object, for we do not apprehend several impartite corporal entities.[13] A composite whole is not a mere unitary datum. If it is devoid of parts, the shaking of a hand must lead to the shaking of the whole body. It must be said to be a whole made up of parts. But the parts are the point-instants which cannot have any conjunction with one another. The so-called object must then be a non-existent entity. But since we cognise it and have also an awareness of it, it may be a form of cognition. This conclusion is forced on us because the object cannot be formless and because it cannot have the form of something other than itself. It cannot also have a form that is analysable into the point-instants. What exists will have to be an idea or cognition.[14]

An object may be said to be that which can be cognised by a conscious being. What is this cognizability? If being an object is its specific feature, then everything would be cognizable in a single moment; the many objects presented ought to be simultaneously cognizable. If that which is the cause of an apprehension is the object, then the image ought to have the status of an external object. Moreover, the eye, which enables me to see, must be cognizable; and there is no other eye in me which can see this eye. One may say that there is a similarity between the blue object and my conciousness of blue, and that the former gives rise to the latter.

10. *N B V*, 1.1.1.
11. *N B V*, 1.1.9.
12. *N B V*, 2.1.6.
13. *T S P*, 1967-68.
14. *T S P*, 1999.

Even then the cognition of the object itself being an object must have cognizability. Moreover, this similarity itself is ubiquitous. What kind of similarity can there be between a conciousness which is not external and the object which is external? Even if a similarity were postulated, it cannot be resolved into a casual relation. It is said: only that is an object which is a possible object of apprehension. But we apprehend only the qualities. If this position is accepted, even the subject will have to be treated as an object; and then one must conclude that the object is not a substance.[15] The possible object of apprehension will leave at the end only one Absolute or Universal Subject of experience. An object existing apart from relations is meaningless, because it has a position and a duration. The object is not different from relations, but enters into them. Then even the Absolute Subject will have a relation to the object. In other words, the very being of an object implies the being of a relational Universe in which the experiencing subject will be one term.

One school of Buddhism holds that all things are momentary. The moment is the minutest point of time; and things whose existence is limited only to that moment are called momentary. This momentary change can be inferred from the gradual changes overtaking the human body.[16]. The so-called enduring object will then be a series of entities, each entity being destroyed completely and succeeded by a totally different one. We have to admit the causation of such changes even though we cannot perceive the cause or causes. When milk becomes curd, we do not see the cause of the destruction of milk, nor do we perceive the cause of the production of the curd. Yet we admit that such causes do exist.[17] Even if this position is granted, it is not easy to explain a single object as a group of fleeting and changing objects. These changing entities cannot explain the identity of the given.

In our waking moments we do cognise objects which are external to us and which are indicated as this or that. When I cognise an object, I am not cognising merely my sensation or my cognition because I do not have the cognition 'I am blue' or 'I am a book'.[18] We think about or of an object, and this is a necessary part of our thinking. What we think is also a necessary part or as-

15. See Holt: *New Realism*, 165.
16. *N B V*, 3.2.10.
17. Cf. *N S*, 3.2.13.
18. Cf. *S. V*, Niralamba 217 ff.

pect of the object. If this were not true, we cannot know the object. The object is the object of a subject. One is correlative to the other. The real thought includes both these which, as Aristotle said, are "inseparable in existence, but distinct in essence."[19] We know objects only by a joint activity of thought and intuition. Then the object as known must conform to the forms of thought and also to the forms of intuition.

The cognition of an object must be not only a cognition concerning the object, but one that makes us aware of it. Otherwise this awareness can result only from another cognition; and this will lead to a regress.[20] Each cognition must be a self-conscious experience. When a cognition cognises itself, it cannot cognise something other than itself. The object cognised must therefore be a form of cognition. If it is other than a cognition, it cannot be known.[21] A cognition can be cognised because it has the form of consciousness; and if the object is not of the form of conciousness, it cannot therefore be cognised.[22]

But if a cognition can be cognised, it should have a determinate form, while that which cognises it must be other than this form. The cognising cognition must be formless, whereas the cognised will have a form. It may be argued that the difference between these two is similar to that between the face and its reflection.[23] Even then the cognition and the cognised must have similar forms; and this does not appear in the case of the cognition. Or, the two must be formless, and this is not true of the object.

If cognition is formless, and if it cannot acquire a form, it cannot cognise itself, nor can it cognise an external object.[24] Since cognition does not depend on another, it can apprehend no object. Moreover it does not have any image or impression of the object, because it is by nature as pure as a crystal.[25] It cannot have any real form of the object in itself; and a cognition with an unreal form cannot apprehend an object.[26] In this argument the basic

19. de. Anima, 424a 25.
20. *T S*, 2025.
21. *T S*, 2001-2.
22. *T S*, 2004.
23. *T S*, 2005.
24. *T S*, 2006.
25. *T S*, 2034-5.
26. *T S*, 2036.

error lies in holding that a cognition can be aware of itself only if it has a form. The so-called inanimate objects have their particular forms; and yet they are not aware of themselves.

One may apply the vanishing trick and state that the object is only an appearance, not an actual entity. In dreams and such other states we perceive entities having colour or form, even though such objects do not exist there at that time. This fact makes the ordinary perception of such entities also at least open to doubt. The colour blue is neither one nor many: and when we cognise it, it must be a pure appearance. Even if the point-instants exist, they can exist only in sequential succession; and as each has its own point of space, they cannot be regarded as one.[27] Just as in the case of the lamp it is only a series of similar flames which bring about the appearance of its being one, so in the case of the gross body there is an appearance of unity, even though what are really cognised are several subtle entities appearing in close juxtaposition.[28] Then again, the difference or opposition between the seed and the sprout cannot be real because the final moment of the former slides into the initial moment of the latter; and the difference here is apparent since we do not normally perceive their close juxtaposition. As such the opposition here may be said to be only an idea and not a real fact.[29] But if opposition is unreal, so will be causation which too is a mental concept. If it is said that we cognise the cause as preceding the effect, one may reply that the actual presence of fire causes the disappearance of the causal energy of the cold.[30] Here the cause does not come before. On the contrary, it seems to endure even after the effect merges. Then the nature of the object cannot be determined satisfactorily even on the basis of this argument. The doctrine of universal flux cannot explain how an object appears as one and whole.

An object of cognition is the cause that gives rise to cognition and it corresponds to its image.[31] Then the senses do not become its object, even though they are producers of cognition. To be conscious of an object means to be conscious of its image. The image is present at the time of cognition. Dharmakīrti argues: "If it is asked, how can an absent object, separated from us in time, be per-

27. *T S P*, 588.
28. *T S P*, 589 Cf. *Mysticism and Logic* 129-130.
29. *T S*, 443.
30. *N B T*, 73-74.
31. *Nyāyakandalī*, 124.9.

ceived, we will answer—to be perceived rightly is to be the cause of the corresponding image, to be the moment capable of evoking the mental image".[32] The external object is thus felt.

If the images are inherent in our knowledge and they refer to external reality, how do we become aware of this? We cannot invoke direct awareness because my awareness testifies to the presence in me of the image of something blue. The image is locked up in itself. It cannot go beyond to grasp another blue thing called the object. The reflected image is only one blue thing, not two as the image and the object. It is not possible to be both out of the cognition and in the cognition. It cannot be different from knowledge and at the same time other than the object cognised by that knowledge.[33]

If the cognition and the object have the same form, the fire should not burn an inflammable object. The analogy is rejected as invalid on the ground that fire brings about a change in the nature of the object, while cognition does not produce any change in the nature of the object. But how can a cognition be a cogniser or the object, if there is no change in the either or both? The subjective idealist would deny the reality of the object. He argues that cognition does not apprehend the object by its mere existence; if it did so, it would apprehend everything. It does not apprehend the object as its product; for, if it did, it ought to be cogniser of the eye and other means of cognition. And cognition has no from. It is something different from the apprehension of the *object*.[34] Apprehension as such is the very nature of cognition.[35] And this apprehension must also be the very nature of the object: otherwise cognition cannot operate on it. Then we can say that the nature of cognition is no other than the apprehension of the object.[36] Then the apprehension of the cognised is the same as the apprehension of the cognition, and *vice versa*.[37]

When one entity differs from another, there can be no certainty of their being apprehended together, except through a constant relationship. Any such relationship could be either 'being of the

32. Quoted in *N V T T*, 104.14; *N K*, 256.
33. *N K*, 257.
34. *T S P*, 2009-1010.
35. *T S*, 2011.
36. *T S*, 2018.
37. *T S P*, 2030-1.

same nature', or 'being the product of the other'. When the entities are found to come into existence at the same time, the relation of identity alone can hold. The blue object and the cognition of the blue object must be non-different.[38] This non-difference between consciousness and the object has serious consequences. Since there is only one consciousness, this non-difference would require that there should be only one object in the world. But if there is a variety of objects, every individual should have multiple consciousnesses.[39] If the object is the not-conscious entity and if consciousness is totally like the object, then consciousness would have to be unconscious. But if there is only a partial likeness, then every apprehension should apprehend every object.[40] Cognition and the cognised cannot, therefore, be identical. Then the object must have a being even prior to its being cognised. Consciousness cannot be brought into a relationship with that which is not-consicousness, because the former has no form. It is formless, complete, and self-dependent. Being formless, consciousness cannot be dependent on anything;[41] and when it has no object, it cannot apprehend anything. But all perception, audition, thought and the like are possible only when there is an other as-it-were. In the absence of such an *other,* these acts of perception, says Yājñavalkya, are impossible.[42] We need at least a semblance of duality.

Is the perceptual consciousness, which apprehends the object, with or without form? If it is formless, there would be no basis for the necessary contact without which there can be no perception. If it has a form, then the perceived form of the blue entity would be consciousness: and the external object can be only inferentially cognised, because there can be no simultaneous cognition of the blue form of consciousness and of the blue object.[43] Either way we are landed in difficulties because we are trying to posit a relation where such relations cannot and do not exist.

It may be argued that since the object can appear in various places, and since it is cognisable, it is different from apprehension.[44] But the image of the object is as much cognisable as the external

38. *T S P*, 2032.
39. *T S*, 2037-8.
40. *T S*, 2039-40.
41. *Cf. T S*, 2044.
42. *Bṛhadāraṇyaka Upaniṣad*, 2.4.14.
43. *T S P*, 2051.
44. *N V*, 4.2.34.

object and the image being internal, how it can be outside consciousness?[45] The image is at times the mediating factor between apprehension and the object. In the absence of the image, we cannot get at the object. That is, the object cannot be independent of the apprehension.[46] Thus the object appearing as yellow to a jaundiced eye is really having that yellow colour to that subject; and yet the yellow is something coming from within, since the object does not appear yellow to others.[47] The status of this yellow colour reveals that the object is an inexplicable entity. It is not really yellow, nor is it devoid of the yellow. The object as such seems to elude us. An X remains the same even though the ideas and feelings of different men may vary about it.[48] This identical entity does not appear to be apprehended truly and fully.

The momentary cognition is the ground of any efficacy that we may find in consciousness. This efficacy, being dependent on the cognition, cannot act independently, even before the cognition has arisen. In the absence of a wall there can be no wall-painting. Just as the wall and the painting cannot emerge together, the cognition and the efficacy cannot have a simultaneous emergence. It is then not any special efficacy of the cognition that offers the knowledge, but the delimitation or the determinateness of the object.[49] If so the object is that which is a finite existent. As finite it is limited or conditioned. Being a conditioned entity, it cannot enter into a relation with the unconditioned.

The critical realist Sautrāntika argues that the object impresses its form on consciousness, that it transfers its shape to consciousness. We infer the existence of the object from our consciousness on the basis of a causal relation. Consciousness can apprehend the object only as an image; and since this image is said to be caused by the object, it enables us to infer the existence of the object. If there is nothing outside consciousness, this consciousness must apprehend not merely a blue object but every other when only the blue object is the given; for this consciousness is present in every apprehension.[50]

---

45. *T S* and *T S P*, 2058.
46. *T S*, 2069, 2074 Cf. *S V* Sunya 172-177.
47. *T S*, 2075.
48. *T S*, 2075.
49. *S V V*, 49.
50. *S D*, 53.

It is a fact of common experience that an object is not identical with consciousness. It is also a fact that we do apprehend a variety of aspects of the same object, and that we recognise it at different times and places. In other words, we apprehend that which is other than consciousness. Moreover, a denial of an external object is possible only when we conceive it as an idea or an image. If there is no external object, how can we have an idea or an image of it? The very form of a cognition refers to this or that. It is transitive, not reflexive.[51]

If the object is a conscious entity, it would cease to be an object of direct apprehension. One percipient cannot have any immediate experience of another. He can only infer the other.[52] The object, moreover, cannot evolve itself into the form of consciousness, since an unconscious entity can be the cause of only that which is equally unconscious.[53]

The activity of knowing refers to an entity; and something new happens to it in that it becomes an object. This becoming an object is the result arising from the apprehension of the thing, and this result is apprehended immediately. After it becomes an object, it comes to be known. The knowledge that we have is the result of an entity becoming an object. That is, it is as apprehension mediated by the character of an object. In the apprehension 'this is a vase', it is the vase that is cognised, not the awareness. This awareness is the consequence of the apprehension of the vase. The relation between the knower and the known depends on the activity of knowing; and this is apprehended by the mind. If this mentally apprehended relation is not accepted, we cannot speak a relation between the apprehension and the apprehended object, or between the subject and the object. It is only after the apprehension has arisen and after the object becomes manifest that the relation comes into existence. Consequently, the apprehension cannot grasp this relation. When the apprehension manifests itself, it also manifests the given, but not the relation which arises subsequently.[54]

The apprehension gives rise to a special property in the object, and it is through this special property we infer our awareness or

51. *S D*, 55-6.
52. *P P V*, 9.
53. *P P V*, 10.
54. *S D*, 56.

knowledge. But to believe that a special property has emerged we should know the properties of the object prior to our perception. And prior to our apprehension, the object is unknown and an unknown object is inconceivable. Objects past and future will never be cognised because it is impossible to think that a thing should be absent while its attribute of cognizedness should be present. It may be said that cognition illumines the object. But how can the luminosity of cognition become the illumination of the object? It may be replied that light illumines itself and others.[55]

If there is a real mutual relation between the subject and the object, this relation must enter the object and its cognition as well. It must be present at two different places; and then it will be itself different, thereby denying any relationship. This uniting tie cannot reside in objects separated by time. One may argue that the subject-object relation is immanent to our knowledge alone. Then how is it connected with the external objects? One way out of this difficulty is to accept the identity of the external objects with their cognitions.[56] The cognition includes the object in itself. If the illumination of the object by knowledge can only mean the self-luminosity of knowledge, the difference among the objects must then be determined by a difference between their cognitions. But cognition admits of no differences as the Mīmāṁsakas view, since it contains no images. As such the objects too cannot contain any differences.[56]

The object is that which appears as having the character of a subject, agent and enjoyer.[57] This might appear to be contrary to our normal experiences. But we have the immediate cognitions that can be expressed as 'I am the doer', 'I am happy', 'I am the knower'. Such cognitions imply that the idea of the subject is valid only in a relational context.[58] If reality transcends relations, these ideas of subject, agent and the like belong to the world of objects only.

To be an object is to exist. Whatsoever exists is an object for some experiencing or knowing subject. This does not mean that

---

55. *N K*, 255.
56. *N K*, 256.
57. *P P V*, 6.
58. *P P V*, 7.

because the world exists, it is an object and therefore known to or experienced by everyone.[59]

It may be argued that a thing which produces knowledge is its object. But the sense-organs too are factors in giving rise to cognition; and then these will become objects, not organs, of cognition.[59]

The object and its cognition can be simultaneous if the object is contained in the one totality of causes and conditions producing together the cognitive act. Then since the sense-organ too is within this totality, it will be simultaneous with the cognition and therefore become an object that can be apprehended.[59]

Knowledge is said to construct a kind of reality out of the unreality which is the image precedent to it. Is the essence of constructive thought an imagined sensation, or some other? The first is impossible. Sensation is passive and thought is active; one is not-constructive and the other constructive. Then the imagined sensation would be something like a liquid-solid. The constructive thought is a function different from sensation. It cannot operate after sensation because cognition, on the Buddhist argument, cannot operate intermittently. Hence sensation and imagination cannot operate alternatively. We may admit that sensation and imagination operate simultaneously, in which case the object must be immanent in cognition. If we hold that what we feel is not *in* us but *out* of us, the term feeling will be meaningless. Thus what is really felt immediately in us is the subject-object aspect of our knowledge; and since it is the external object that is constructed in imagination, the external object is not the one actually felt in sensation. We cannot know whether the external object exists. The mental construction of the object is only the 'grasping' aspect of its idea. It is impossible to 'grasp' that which is external to our knowledge.[60] Hence our immediate feeling cannot be relied upon as a proof of the reality of an external world.[61]

That which appears for a consciousness is an object. Consciousness being impartite cannot evolve itself into an object that can be characterised as a whole; nor can any external cause operate on the non-relational consciousness to bring forth an effect.[62]

59. *N K*, 254.
60. *N K*, 257-8.
61. *N K*, 258.
62. *P S P*, 9.

The ego, sense-organs and body are apprehended as if they are almost the same as consciousness. They are directly revealed by consciousness, while the other objects are revealed to us through the agency of these. As such these cannot strictly be taken to be on a par with the other objects. Yet inasmuch as they are revealed by consciousness, they are objects for consciousness.[63] It is for the sake of the spirit that the knowable exists.[64]

What we experience are only our own sensations and ideas. Save these nothing can really be experienced. These sensations and ideas are the forms through which our self-consciousness reveals itself. The so-called external object is real for us only as far as we have an inner awareness of it. It is impossible to experience inwardly an external object according to its own external essence. Otherwise, if our perception were to represent the external object as it is, it would have exactly the same form as the object. But our awareness of the same object has different degrees of intensity, and different persons can have different experiences of the same object.

With the aid of the constructive intellect an unreal fiction can be visualised as an object. This construction (i) may arise out of a perceptual experience; (ii) it may arise out of the cognition of a characteristic mark; (iii) it may result from a memory impression; (iv) it may arise out of the cognition of a doubtful entity; and (v) it may be due to the cognition of an unreal fiction.[65] The first two presume the objective existence of the entity which cannot be denied. The third is based on a previous experience of the entity concerned. The fourth involves a difficulty. A doubtful entity cannot admit the predication of existence or that of non-existence; and as such it cannot be affirmed as an object.[65] The last is a case of begging the question, unless we take the basis of construction to be pure and simple imagination. As imaginary, the terms real and unreal cannot be applied to it.

The purely unreal cannot be negated. The non-apprehension of something does not establish the non-existence of that something It only means that there is the non-apprehension of something that is capable of being apprehended. An unreal entity like a mare's nest can be negated because it is not capable of being apprehended

63. *P P V*, 10.
64. *Y S*, 2.21.
65. *S B N T*, 57.

by any rational being at any time. It is unreal because it cannot be experienced.[66] What cannot be experienced cannot be negated. Negation has a meaning only when the object of negation and the ground on which the non-existence of any entity is cognised, are real entities.[67]

But why should negation need a real ground? I can deny the fragrance of a sky-lotus even if the sky-lotus is not real. In this denial the subject is provided by the ground which is not real. Both the subject sky-lotus and its predicate fragrance are equally devoid of reality.[68] As subject it gets itself affirmed, and yet it can be negated. Even if we seek to negate this subject, we cannot avoid treating it as subject of the statement. Thus in the statement 'the unreal cannot be the subject of a predicate', we have 'the unreal' as the subject.[69]

All experiences consisting of the senses, the objects and the result of cognition are said by the Buddhist to exist within the percipient in the form in which his cognitive faculty (buddhi) becomes aware of it. The so-called external object cannot come within our experience unless it falls within the scope of the cognitive faculty. The external object can be either molecules or a group of molecules. Molecules cannot be held to be the things signified by the idea of an object because a cognition consisting of the form of the discreet and minute point-instants cannot be attributed to a pillar-cognition. We cannot also hold the pillar to be an aggregate of the point-instants since it is not possible to say whether the aggregate is distinct or non-distinct from the point-instants.[70]

The cognitions as they arise within us possess a uniform nature in so far as they are functions of the mind. The cognition is that of an object, and there is a distinctive aspect belonging to the cognition itself. Each cognition takes itself the form of the alleged object. Then the assumption of a really existing external object is uncalled for. The two inevitably arise within us simultaneously, and we can therefore say that the idea and the object are one and the same. When one is not apprehened, the other too is not; and this could not be so if the two were by nature distinct entities. The

66. *Nyāyakusumānjali*, 3.3.
67. *Nyāya-kusumānjali*, 3.2.
68. *S B N T*, 62-63.
69. *S B N T*, 63-64; See *N V T T*. 173.
70. Cf. *V S B*. 2.2.28.

so-called external world is then like a dream. Just as the varied perceptions in our dreams, in illusions, in mirages and the like assume the forms of the objects, although there are no external objects corresponding to them, even so they are the perceptions of the waking life. The variety in our perceptions arises from the variety of our subliminal impressions. There is a mutual causal relation between our perceptions and the subliminal impressions.[71]

But we do perceive an external object corresponding to an internal idea; and we cannot deny the very thing that is being actually perceived. Do we not perceive it as outside the perception? The pillar is seen as other than my own perception. The pillar is the object of perception. Even the Buddhist will have to say that that within us which assumes the form of an internal object of perception, appears *as if* it were outside.[71] The *as if* does imply a belief in the external object; for it cannot appear *as if* it is the son of a barren woman.[71]

The possibility and the impossibility of an object depend on the operation and the non-operation respectively of the valid means of cognition regarding it. The operation or the non-operation of the valid means of cognition does not depend upon the possibility or impossibility of the things existing. Hence that which can be cognised by any one of the valid means is what is possible; and the impossible is that which cannot be so cognised. All the valid means of cognition vouchsafe the existence of the external object which is cognised.[71]

From the standpoint of Absolute Reality, the subject-object relation does not exist. Our knowledge is in reality our awareness of something and this something has its ground in our sensations. The resulting knowledge is a form of self-consciousness. The image reflected in our cognition together with the object possessing that quality gives rise to knowledge. The quality of form initially appears in the form of a personal feeling. Then comes another feeling which is a co-ordination between the image and the initial sensation. The second feeling has a sense of a sameness and it determines the object and our awareness of it.

The causes and conditions of our knowledge are to some extent co-ordinated with the image through a sense of sameness. When

71. *See V S B*, 2.2.28.

I perceive colour, the sense of vision brings about a limitation of it to the visual sphere. Light produces the distinctness of the image, and the preceding moment of consciousness produces the following one. The preceding is a saṁskāra, and the following is a jñāna. These causes are co-ordinated with their respective results by special kinds of co-ordinations; and they are the causes of our perception of a blue patch of colour. Hence, as per the Sautrāntika definition, they must be also objects just as the patch of blue is an object because it is a cause.[72]

If it is argued that the object is absolutely the same as its image, and that this makes it an object, one can reply by stating that the conscious moment preceding our perception of the blue possesses a greater sameness than the external object, and that therefore it will, on the basis of this definition, constitute an object of our image of the patch of blue.[72] Hence the theory of co-ordination explains nothing.

The patch of blue and the image of the blue are apprehended together. Since they are always together apprehended, they are non-different. But how does the percipient distinguish his image from the external object? The Buddhist holds that the distinction is a case of error as in the case of the cognition of two moons.[73] The so-called external objects are really not external, because they are without a ground, as in the case of the dreams.[73]

Experience offers us the knowledge that the patch of blue is external. Is this externality not the real cause of the cognition? What experience offers as external cannot be proved to be purely internal. We directly perceive the object as externally located. If it were to be internal in the form of an image or idea, it cannot be destroyed. As internal, it cannot occupy a given space and it cannot appear as external. It is as external that it excludes its contradictory thereby making itself determinate.[74]

The shape, size and magnitude of the external object are not identical with the similar properties of the internal image. Either the cognition or the cognised must be unreal. If the cognized object is not real there is no cognition of the real, of the *this*.[75]

---

72. *N K*, 260.
73. *N K*, 261.
74. *N K*, 261-3.
75. *N K*, 263.

If we do not have a cognition of the size, we cannot have a cognition of the colour or quality. If we do have a cognition of the size, the size is not of the form of cognition. Then how do we apprehend it? We are compelled to argue that the soul illumines or reveals the object.

If the object does not really exist, we cannot reasonably explain the fact of the cognition having the same form as the object. If they invariably arise within us simultaneously, this is because the idea and its object are related to each other as the end and the means, not because they are identical. In the cognition of a cloth or of a jar it is the attributes of the perception, cloth-ness and jar-ness, which differ, and not the perceptual cognition itself which is the subject to which the attributes refer. In the cognitions of a white cow and a black cow, the difference is in the attributes and not in the generic nature of the cow as such. The generic jar-ness is distinct from the generic cloth-ness; and these are distinct from the perceptual cognition. The object and the idea are therefore distinct.[76]

Take the two statements, 'I see a jar', 'I remember a jar'. These two cognitions differ, but the jar retains its generic nature. The jar is the attribute which qualifies the cognition. The odour and taste of milk are distinct, but the milk which is the qualifying attribute remains the same. My recognition of the jar implies an idea belonging to a past moment and another referring to the present moment. These two ideas cannot stand to each other in a subject-object relation. In other words ideas are not momentary existents, nor does an idea consist of its own specific individuality along with a generic knowledge factors.[76]

If ideas are accepted as ideas, objects too can be accepted as objects. Ideas and objects are as well experienced. If it is said that the idea being luminous is experienced as an idea and that the object can be so experienced, then it amounts to an acceptance of the agent's activity upon himself; and then the fire must burn only itself. The idea cannot be experienced by itself. If the idea were to be assumed as being the object of perception by an agent different from himself, then that agent will have to be perceived by a third, and so on, resulting in a regress. But in the bare act of the apprehension of a given idea there is no involvement of the need for the

76. *V S B*, 2.2.28.

apprehension of the agent who apperceives the idea; and then the regress does not arise. It is quite possible for the idea and the agent to be related as object and subject. The apperceiving self is directly established in one's own consciousness.[76]

When it is said that the idea, like a lamp, manifests itself spontaneously without needing anything else to reveal it, it means simply that the idea, which cannot be revealed by any means of cognition, becomes itself the percipient. Is this not possible if the idea is of the nature of self-consciousness? But a number of lamps shining in the interior of a cave do make themselves manifest to themselves. They become manifest to a percipient who is distinct, who has the means of cognition. The idea is an object needing to be revealed; and only when another distinct percipient exists, the idea becomes manifest like a lamp. Such a percipient is the witnessing self that does not originate and which is not momentary like the idea.[76]

The perceptions of waking life are not on a par with those of the dream experience. There is a divergence between the perceptions of these two states. An object perceived in a dream is sublated as the dreamer becomes awake; and the same is true of the magical shows and the like. An object perceived during the waking life is not thus sublated in any subsequent state. The dream perception involves memory more directly, while in the waking life our perceptions are directly perceptual. In memory the object is not contiguous, while in direct perception it is contiguous.[77]

Even the subliminal impressions cannot exist on the Vijñānavāda view because the system cannot accept the perception of external objects. It is the perception of objects that gives rise to different kinds of subliminal impressions connected with them. If the objects are not perceived as really external, how can these impressions arise? Even in the absence of previous subliminal impressions, the perception of an object does not at times occur. These impressions are in fact latent dispositions which cannot exist in the absence of a ground; and the ground is the subject to whom they must belong.[78]

The Buddhist holds that *alaya vijñāna* functions as the ground of the subliminal impressions. But it too is momentary, and as

77. *V S B*, 2.2.29.
78. *V S B*, 2.2.30.

F. 5

such cannot be a stable ground. An identical enduring self is necessary to explain the implanting of subliminal impressions conformable to a specific time, space and circumstance and to evoke and relate the memories already implanted.[79]

It may be argued that the object is that which has the capacity to induce an activity with regard to a specific type of knowledge.[80] The object is related to and dependent upon knowledge.[81] Then the object is that which reveals itself to a specific type of knowledge, that which determines the character of knowledge.[81]

If the nature of an object is determined by the capacity to produce a certain behaviour, the capacity has to be determined first; and it can be determined by another capacity alone.[82] This regress is unavoidable. To know the capacity we must know its determinant characterer (*avacchedaka*); and this cannot be maintained because it involves a regress.

If it is said that the object is that which reveals itself to knowledge, we are caught in the fallacy of mutual dependence. Revelation depends on objectivity and objectivity depends on revelation. When objectivity determines an event of knowledge, the determinant is no other than objectivity. If another objectivity is brought in to determine the form of knowledge, there is a regress.[83] Since the determinant of knowledge must be other than knowledge, the realist cannot identify the character of an object with the knowledge; and if they are different, he cannot avoid the regress.

The expression 'a known pot' shows that the object of knowledge is determined by knowledge. Then the character of an object cannot be absolutely undetermined by knowledge.[84]

The realist may say that the object is the ground of the contact of the sense-organ. And he also admits that the contact of the mind with the senses is necessary for knowledge. Now the mind is the ground of the contact and it must become the object of know-

---

79. *V S B*, 2.2.31.
80. *Nyāyāmṛta* of Vyāsa Tīrtha, 208.
81. *Ibid.* 210.
82. *Advaitasiddhi*, 454.
83. *Advaitabrahmasiddhi*, 141.
84. *A S*, 456.

ledge when we cognise a pot.[85] Moreover this realist definition of object would exclude the objects of inferential cognition.

Knowledge and the object cannot be related in any way. This leads the Absolutist to argue that there is only the superimposed appearance of the object in knowledge.[86] Knowledge being subjective cannot hold with the external object a relation of conjunction or of inherence.

But the realist does argue that they are epistemic activities (vṛttis) which bring the object and the knowledge together. It is the relation of the quality to the qualified. The expression 'the vacant spot' does not presuppose conjunction or inherence between the knowledge and its object. The vacancy qualifies the spot. The knowledge of the object is always qualified and determinate.

This argument fails to note that the epistemic act involves the image of the object. This image is related to knowledge through conjunction while it may be related to the object by way of similarity. The image is superimposed on knowledge. The ground of the superimposed entity is always a reality higher than that of the entity.

Can we treat the objects as modifications of consciousness? Conciousness is not a whole of parts. That which has no parts cannot have any modifications. If it can abandon its unitary nature, we will have only a world of effects which cannot have any further effects. When the lump of clay is made into a pot, the lump as lump has ceased to exist. If consciousness were to undergo the modification, it would cease to remain as consciousness. If it were to be present in all the objects of the world, as the clay in the pots, we will have to assume consciousness to have parts. If the effects are modifications of the cause, the objects as modifications of consciousness would all have to be conscious.

One may argue that a modification of a cause can appear in two forms. In one the cause disappears as in milk becoming curd. In the other the essential nature of the cause continues as in the pots made of clay. The modification of consciousness may be said to be of the second variety. But the effect presents the disappear-

---

85. *A S*, 457.
86. *A S*, 458.

ance of the form of the cause. The objects will have to present different forms assumed by consciousness. This is the view acceptable to Absolutism. The modification here is not real since the objects have their reality only in terms of their essence which is consciousness.

If consciousness does not give up its original nature, it cannot be viewed as getting modified. If the objects and their cause have the same nature, the distinction between effect and cause becomes illusory.

Assuming that consciousness is modified into the objects, does it remain undifferentiated? If it is not differentiated, each effect would be identical with every other effect. If it is differentiated by the production of the effects, then consciousness becomes or appears to be a manifold. Then it may have the nature of the manifold becoming transitory and finite; or the objects may have the nature of consciousness, thereby becoming unchanging and eternal. If the modification refers to the essential nature of consciousness, all things must emerge simultaneously, thus violating the casual law based on succession. Consciousness being eternal, such a modification too will have to be eternal. This would be a denial of modification because then the whole universe is eternally manifested in the nature of consciousness. Either the world exists eternally with consciousness merged in it, or consciousness alone exists eternally with the objects having no real independent existence. In either way there is no modification of consciousness.

Since consciousness is eternally present and since it does not need any auxiliary causes and conditions, as a cause it must give rise to everything simultaneously. Successive effects imply different causes or successive stages would depend on the auxiliary factors. If consciousness were to be viewed as a cause of the objects, we cannot have a variety or a succession of effects. Moreover, causation implies effort, and this effort being limited and finite cannot have its ground in consciousness.

The subject-object relation is not different from the respective forms of the subject and the object. This relation depends on the terms, for it is grounded in the two entities. Otherwise there will be an infinite regress. Then the relation has actually resulted not from their differences but from their forms. As such the awareness

of this relation seems to come from the awareness and also from the awareness of their difference.[87]

The reality of the object can be established if we can establish the relation between knowledge and its object. If we are to assume this relation, are there many such relations or only one? If the knowledge-object-relation is only one, it will have the nature of knowledge-known and this will have to be apprehended as the subject and the object. But this is another way of saying that the object reveals the quality of the known; and this is unacceptable. If the subject-object relation varies from entity to entity, the subject being the same throughout, it cannot appear afresh in each apprehension of the object.[88]

The subject has the cognition and the cognition refers to the object. Then knowledge is qualified both by the subject and by the object. This would give the object the character of a cognition or the cognition will become an object.[89]

The Buddhist of the Yogācāra school reduces the object to the status of a cognition. An identical cognition cannot refer to any object. If it does refer, the object must be external to the cognition. Then the difficulty would be how to relate them.[90]

It may be argued that the object is the ground of the result of the cognition, and the subject has this cognition. The result of the cognition can be the knownness or empirical efficiency. This knownness is absent in the case of the past or future entities and in the case of erroneous apprehension. Even if we grant that there is the knownness, this result depends upon the sense of sight. The eye is directed to the form of the object, and it is known. The instrumentality of something gives rise to the result. Then the knownness will depend on the sense-organ. If the result of the cognition were to be the casual efficacy, then many cognitions that do not give rise to an activity will cease to be cognitions.[91]

Salikanatha defined the object as that entity known by a consciousness in which it is felt. That which is not thus felt in or

87. *K K K*, 70.
88. *K K K*, 1118-9.
89. *K K K*, 1120.
90. *K K K*, 1122-23.
91. *K K K*, 1124.

manifested by consciousness is not an object. But is the consciousness the ground? The pot does have its ground at a certain external place, and we do not treat consciousness as its ground. Consciousness cannot be by nature the object. Nor can we assume a mere relation between consciousness and the object.[92]

When the Buddhist says that the object is that which has the ability to yield the form of the cognition, how is this form given and by whom? The form cannot be said to be other than cognition.[93]

The impossibility of establishing a relation between the subject and the object is actually an implied negation of the reality of the world of objects. We cannot establish a relation through the instruments of cognition since an object can be experienced even when no sense-organ may be active and one may begin apprehending the past or future. The mind can not bring the functions only by being dependent on the sense-organ. When the eye finds the given rope to be a snake, the object perceived has no possible relation to the eye. In recognition we say 'this is that'; and the that is perceptual though it is not related to the sense-organ. If the that is said to come into contact with the eye because of its relation to the this, then when we see smoke we should perceive, not infer, fire.[94]

The object cannot be defined as the ground of the result of the cognition; and the subject cannot be defined as that which gives rise to this result grounded in the object. This result cannot be known since such a result being absent in a past event, that event should cease to be an object. At the moment when the result emerges, the ground of this result does not exist. When the object is the ground of the result, the result can emerge only in the object. The result cannot be spoken of even as an efficacy. If the efficacy is an external act, it does not hold good of the self. If the efficacy is volitional, it would have its ground only in the subject; and that which is other than the subject cannot be the object.[95]

It may be argued that the object can be so defined as to overcome these difficulties. From the cognition of the given we have a

---

92. See *K K K*, 1127; Cf. *T P*, 46.
93. *K K K*, 1130.
94. *T P*, 44-45.
95. *T P*, 45.

knowledge which conditions the given. Out of this knowledge arises the knowledge of having it or discarding it. The object is that which is capable of giving rise to the cognition of such an activity. But does the cognition of such an activity gives rise to another similar cognition? If it cannot, then this cognition has no object. If it can then these cognitions will continue to emerge successively without a stop. Moreover, if the object has the ability to give rise to activity, this ability is brought about by the ability of the cognition; and each ability presupposes a prior one. To avoid this regress, we may deny the ability; and then the ability would be devoid of an object.[96]

We cannot define the object as the cause of the emergence of a cognitive image. Since knowledge and the image are non-different, and all the causes of knowledge will be objects because they present these images as perceptible, we have to find out the meaning of perceptibility. This is not available so far. The object cannot be the referrent of a cognition since a past event will cease to be an object because it cannot be perceived. We cannot also say that the qualification of a cognition is the object which does not need any other relation; for my cognition is inherently related to me, and it does not have any other relation, whence it will have to be an object. Such a cognition and the cognition of a blue patch are not related to one another as subject and object. When there is no cognition of the pot, even the non-existence will have to become an object of the cognition of the pot.[97]

REFERENCES

Abbreviation used :

A S	*Advaitasiddhi*
K K K	*Khaṇḍanakhaṇḍakhādya*
N B T	*Nyāyabinduṭikā*
N B V	*Nyāyabhāṣya* of Vātsyāyana
N K	*Nyāyakaṇikā*
N S	*Nyāyasūtra*
N V	*Nyāyavārtika*
N V T T	*Nyāyavārtika tātparyaṭikā*

---

96. *T P*, 45-46
97. *T P*, 46-47.

P B	*Praśastapādabhāṣya*
P P	*Pañcapādikā*
P P V	*Pañcapādikāvivaraṇam*
S B N T	*Six Buddhist Nyāya Texts*
S D	*Śāstradīpikā*
S V	*Ślokavārtika*
S V V	*Ślokavārtikavyākhyā* of Umveka
T P	*Tattvapradīpikā* of Citsukha
T S	*Tattvasaṅgraha*
T S P	*Tattvasaṅgrahapañjikā*
V S B	*Vedāntasūtrabhāṣya* of Śaṅkara
Y S	*Yogasūtra*
Y S B	*Yogasūtrabhāṣya* of Vyāsa
Y S B T	*Tattva-Vaiśāradī* of Vācaspati

LOST *NYĀYASŪTRA* AS RESTORED BY RĀDHĀMOHANA GOSVĀMĪ BHAṬṬĀCĀRYA

By T. K. GOPALSWAMY AIYANGAR*

The *Nyāyasūtra* text of Gautama had undergone several changes from time to time and even to-day the *sūtra* number varies from edition to edition.[1] This is generally accounted for by research scholars as the mixing up of the *Vārttika* text with the fabric of the *Bhāṣya* and the *Bhāṣya* with the *sūtras*. But in the eighth century A.D., Vācaspati Miśra divided the *sūtras* into several topics and fixed the *sūtra* number of each topic in his *Nyāyasūcīnibandha (N. S. N.)*. But in the seventeenth century, one Rādhāmohana Gosvāmī Bhaṭṭācārya wrote an independent and exhaustive commentary following now and then *navyanyāya* exposition known as *Nyāyasūtravivaraṇam* (*N. S. V.*). The *Nyāyasūtra* text embedded therein abounds in different readings with several omissions and commissions against the stupendous tradition ranging from the Bhāṣyakāra to Udayanācārya. A critique of this new *Nyāyasūtra* text has been already published and conclusions drawn.[2]

The 'Tattvajñānaparīkṣā' section of the *Nyāyasūtra* in the fourth chapter, affords much scope to examine the appropriateness and the soundness of the topics dealt with therein. The *Nyāyasūtra* contains three distinct sections of discussions on the nature of the *tattvajñāna* or true knowledge[3] which is highly essential to get oneself relieved from the ills of saṁsāra. These discussions are of Vedāntic order which consequently raise the Nyāya philosophy from mere dialecties to the status of an *ātmaśāstra* or *śārīrakaśāstra* conducing to *ātma-sākṣātkāra*. The topics discussed and conclusions arrived at, are gradational and result in three kinds of treatment of *tattvajñāna*. These are styled as *tattvajñānotpatti*, *tattvajñāna vivṛddhi* and *tattvajñānaparipālana*. In this connection, the clear discrimination of ātman from non-ātman categories is logically empha-

* Department of Sanskrit, Sri Venkateswara University, Tirupati.

1. (a) Vide appendix—*Sacred Books of the Hindus*, Vol. VIII.
   (b) Dr. Paranjpe's paper on the 'Nyāya Sūtras'—*All India Oriental Conference*, Tirupati.
2. *"A critique of the Nyāya Sūtra Text"*, *S. V. O. R. I. Journal*, Vol. VIII, No. 1.
3. *N.S.*, I. 1.2.

sised as the fundamental and foundational principle on which the entire edifice of the Nyāya philosophy is erected.[4] Gautama in particular exercised the paramount need of *"tattvajñāna"* and its *utpatti* or genesis as the basis of further development as the first stage towards the goal of perfection. Then *tattvajñānavivṛddhi* is admitted as the means of development of knowledge of *Ātman (ātmaviveka)* attempted and secured by one's repeated and constant investigations into the true nature of *Ātman.* For this, the aspirant is advised to adopt the disciplined path of meditation or *samādhi.* When the mind is withdrawn from the senses and is held steadfast with potent and retentive effort, its conjunction with the soul takes place. When this conjunction is prompted and promoted by the desire to know the *'Ātmatattva'* cognitions in respect of objects of the senses are not at all produced. Inescapable indeed are such of the cognitions as are caused by hunger, thunderclap[5] etc., which by force of their nature thrust themselves into the consciousness and disturb the conjunction of the mind with the soul. Gautama suggests that such distractions can be overcome by disciplined practice of *yoga.* He also advises one to resort to the practice of *yoga* in caves, forests and river-beds by strict adherence to yogic discipline expounded in the self-culture.[6] In addition to this also, Gautama urges the indispensable and paramount need to the incessant application of the mind towards *'jñāna'* which Vātsyāyana interprets to mean *'śāstra'*[7] or science of the soul. Practice consists in constant study, hearing and judging of the essential principles of the *'śāstra.'* Its constant repetition (*abhyāsa*) and careful and cautious retention in memory *(grahaṇa* and *dhāraṇa)* are further enjoined as the most essential accessories towards the flow of uninterrupted and continuous flow of thoughts about *'ātmatattva'*. Thus the discussions in this section are calculated to prove that Gautama maintains the practice of *ātmajñāna* and this practice is very essential for the attainment of the goal of perfection. The results as arrived at by Gautama, perhaps independently, is identically the same as endorsed in the *upaniṣads*[8] together with the *yoga* technique as enshrined therein. Gautama suggests that for attaining the maturity of wisdom and

4. *N.S.B.*, IV.2. 1 to 3.

5. *N.S.*, IV.2. 39 to 40.

6. यमनियमाभ्यां आत्मसाक्षात्कारः अध्यात्मविद्योपायैः
—*N.S.B.*, IV.2. 46.

7. *N.S.B.*, IV.2.47.

8. *Kath. up.* III. 12; *Bṛ. up.* IV. 14; *Chā. up.*, III. 17.4; *Maitra. up.*, VI. 18.

awakening to unknown truths, one should enter upon discussions with unenvious persons such as disciples, preceptors, fellow-students and seekers after truth. He warns also, that if it is considered that the advancement of the counter-thesis to the thesis propounded by them, may not be welcome to them, attempts need be made to establish one's own thesis. One should merely express the desire to know the truth and be positively willing to receive wisdom. One should engage himself in conversation with them and correct one's own view as well as the conflicting view of extreme thinkers. With these observations the chapter ends abruptly without going into the details of the *ātmavidyāśāstra* which should be closely followed for safe guidance to attain *ātmasākṣātkāra*.

Further Gautama does not at all expatiate upon the true nature of *Ātman* except that *Ātman* is established to exist as a knower (Jñaḥ) by certain inferential marks. There seems to be a very big lacuna. Without filling it up fittingly, there cannot be any completion or perfection to the discussion made in this section. The *N. S. V.* of Gosvāmī Bhaṭṭācārya, appropriately comments upon a Sūtra : *'Tattvaṁ tu Bādarāyaṇāt'* (तत्त्वं तु बादरायणात्) and introduces as usual the necessity of the sūtra as an *avatārikā* thus :

ननु वेदज्ञा अपि नानाविधतत्त्वंमाचक्षते ।
तत्किं समीचीनमित्याह--"तत्त्वं तु बादरायणात्"[9]

This introduction is highly befitting and becoming of the context without which the aim and scope of the Nyāya system cannot be perfect and complete. It may be argued that the *sūtra* stated above is an interpolation and is deliberately incorporated in the corpus of the *Nyāyasūtra* text unmindful of the stupendous tradition ranging from Vātsyāyana to Udayana. A dispassionate and careful survey of the sūtra text proper, as enshrined in this edition of Bhaṭṭācārya in respect of diverse readings, with their omissions and commissions will disclose that the *Nyāyasūtra* text as handed down to Gosvāmī, shall be a separate recension of the *Nyāyasūtra* text. It may probably be that an ardent follower of the Nyāya system might have been very seriously prompted and tempted to delete this sūtra to avoid the dependance of the Nyāya system on the system of Bādarāyaṇa at some stage in the redaction of the *Nyāyasūtra*.

Unequivocally it can be asserted that *"tattvaṁ tu Bādarāyaṇāt"* shall be a *Nyāyasūtra* is evidenced by the formidable Advaitin

9. *N.S. IV.* 2.52.

Viṭṭhaleśopādhyāya in his sub-commentary on *Gauḍabrahmānandīya* of the *Advaitasiddhi* of Madhusūdana Sarasvatī.[10] The following excerpt will prove the thesis beyond doubt:

"अत्रेदमवधेयम्–परमकृपया मन्दाधिकारि जीवोद्धरणार्थं शास्त्रं गौतमादिमुनिमिः प्रणीतं तदिदमुक्तम् । 'जगदेतत्–दुःखपङ्किलमुद्धधीर्षुः अष्टादशविद्यास्थानेषु अभ्युर्हितत ममान्वीक्षिकीं विद्यां परमकारुणिकः मुनिः प्रणिनायेति' । उत्तमाधिकार्युद्धारार्थं तु इतो बादरायणशास्त्रमेव-तदिदमुक्तम् "तत्त्वं तु बादरायणा"दिति-

This statement evidences beyond doubt that the original *Nyāyasūtra* in the final portion of the fourth chapter of the *Nyāyasūtra* text which was not available to the Bhāṣyakāra Vācaspati or Udayana was made known by a separate recension of the *Nyāyasūtra* preserved and handed down to Rādhāmohana Bhaṭṭācārya in his time late in the seventeenth century.

It can, therefore, be conceded that the *Nyāyasūtra* text as preserved by tradition and commented upon by Rādhāmohana Gosvāmī Bhaṭṭācārya shall be a new recension of the *Nyāyasūtra* text in consideration of the diverse readings with their omissions and commissions.

10. Calcutta SIK series—*Advaitasiddhi*, No. IX, Part I, Page 332, edited by Mahamahopadhyaya Ananta Krishna Sastri.

THE DATE OF THE JAIN POET HARICANDRA

By V. RAGHAVAN*

The *Dharmaśarmābhyudaya* of the Jain poet Haricandra was published in *Kāvyamālā*-8 and his *Jīvandhara Campū* was edited by Sri T. S. Kuppuswami Sastri and Pt. S. Subramanya Sastri in the *Sanskrit Literature,* said, on the basis of the influence of Māgha and always been mentioned in connection with the chronological position of this poet. Sri T. S. Kuppuswami Sastri who cited many parallel passages between the *Mahākāvya* and the *Campū* mentioned above and identified the authors of the two works, suggested that the author was after 900 A.D. In the accounts of Sanskrit literature, his date had always been left indefinite. Keith, in his *History of Sanskrit literature,* said, on the basis of the influence of Māgha and Vākpati and the source of Haricandra namely the Jain *Uttara-Purāṇa* that the poet should not be placed before 900 A.D., thus confirming what T. S. Kuppuswami Sastri had stated.

In 1958, the *Bhāratīya Jñānapīṭha, Banaras* issued a fresh edition of the *Jīvandhara Campū* and in the Foreword to that edition, Prof. K. K. Handiqui added some more data bearing on the date of this Jain poet, namely the influence of Śrīharṣa's *Naiṣadhīyacarita* on him and the date of the Sanghavi Patan ms. of the *Dharmaśarmābhyudaya which* was copied in 1231 A.D. Handiqui therefore said that Haricandra might be placed in the 2nd half of the 12th century.

In the *Jīvandhara Campū,* Haricandra describes the Spring Season in the beginning of the fourth Lambha and the most prominent thing in this description is that there are three descriptions which are completely borrowed from the description of *Vasanta* in the well-known song *Lalitalavaṅga* etc. (I. 3.) in the beginning of the *Gītagovinda* of Jayadeva :

Gītagovinda	*Jivandharacampū*
युवजनहृदयविदारणमनसिजनखरुचि- किंशुकजाले (४)	तरुणजनहृदयविदारणदारुणकुसुमबाण- नखरायमानकिंशुककुसुमसंकुलम्
मदनमहीपतिकनकदण्डरुचिकेसरकुसुम- विकासे (५)	मदननरपालकनकदण्डायितकेसरकुसुम. भासुरम्
विरहिनिकृन्तनकुन्तमुखाकृतिकेतकि- दन्तुरिताशे (६)	वियोगिजनस्वा·तनितान्तकृन्तनकुन्ता- यितकैतकदन्तुरितम्

* Sri Krishnapuram Street, Royapetteh, Madras—14.

The influence is quite patent. As Jayadeva flourished during the time of King Lakṣmaṇasena of Bengal (1175–1200 A.D.) and Jayadeva had already been quoted in the *Sadukti-karaṇāmṛta* compiled in 1206 A.D., it would be proper to place Haricandra at *C.* 1200 A.D.

NYĀYAS IN THE COMMENTARY OF APARĀRKA ON THE *YĀJÑAVALKYA-SMṚTI*

By S. G. MOGHE*

According to Mm. Dr. P. V. Kane Aparārka, the illustrious commentator of the *Yājñavalkya-smṛti,* flourished in the first half of the 12th century A.D. This voluminous commentary,[1] is, in fact, in the nature of a digest. Like other writers on the *Dharma-Śāstra,* Aparārka makes use of *Pūrvamīmāṁsā* rules of interpretations in his voluminous commentary on the Yājñavalkyasmṛti for removing contradictions in the apparently mutually contradictory texts of *Dharma-Śāstra.* The employment of the Nyāyas in the domain of *Dharma-Śāstra* softens the austerity of the discussion and is bound to prove instructive, and happy. In the present paper I propose to discuss both the Mīmāṁsā and popular maxims employed by Aparārka in the course of his discussion. In the first place, I will deal with the Mīmāṁsā Nyāyas (alphabetically arranged) and then the popular maxims.

(1) *Aruṇanyāya* : The principle of this maxim is that when a single substance connected with several attributes is concerned in an action laid down for being carried out, all these attributes should be taken together to refer to the same substance. The popular example of this Nyāya is "अरुणया पिङ्गाक्ष्या एकहायन्या सोमं क्रीणाति ।" i.e. "He purchases Soma with a hiefer one year old, having brown eyes and reddish in colour." Here the conclusion is that the attributes अरुणया, पिङ्गाक्ष्या and एकहायन्या are not to be separated but they should be lumped together. This maxim is used in the discussion on the *Pūrvamīmāṁsāsūtra* III.1.12. Aparārka has used this maxim in the course of his discussion on the *Yājñavalkyasmṛti* III.205 which says that one who earns money by lawful (fair) means, one who has unflinching devotion to or faith in the highest reality, one to whom the guests are dear, one who performs Śrāddha ceremony and one who speaks the truth, becomes released (i.e. he gets immortality). Aparārka further quotes passages from the *Śruti* and the *Chāndogyopaniṣad* to show that one will not attain immortality by

* Government College of Arts and Science, Aurangabad (Marathwada).

1. References are to the pages of the edition of the *Yājñavalkya-smṛti,* parts I and II, published by *ANANDASHARMA SANSKRIT SERIES,* 1903-1904.

performing deeds but by the knowledge of the highest reality. Thus, here arises a conflict between the *Smṛti* text laying down immortality and the *Sruti* text not laying down immortality for the deeds. In fact, there is a conflict between the Karmakāṇḍa and the Jñānamārga. Aparārka removes this conflict by resorting to the principle of the maxim *"Aruṇanyāya"*. Just as in the *Aruṇanyāya* the attributes अरुणया पिङ्गाक्ष्या and एकहायन्या are connected together and not separated, so also when the highest[2] object in view is one i.e. immortality, but the subordinate elements i.e. Karmakāṇḍa and the Jñānamārga, are different, yet these are to be lumped together. Here Aparārka further points out that the aim of both (deeds and knowledge) is to attain immortality. Nor should it be urged that the aim of Knowledge is to destroy or remove ignorance and not the destruction of the efflux of Karman. It is not possible for Knowledge to destroy the efflux of Karman, to remove ignorance arising from the performance of deeds. Though this does not stand to reason, yet one should make the combination of the Deeds and Knowledge laid down in the *Smṛti* and *Śruti*. Aparārka further quotes verses from the *Mahābhārata* to bring the point home to the readers.

(2) *Aṅgaguṇavirodhe ca tādarthyāt* : This maxim means that when there is a conflict between the subordinate part and the quality of the principal, the quality of the principal is to be maintained; otherwise the thing that is subordinate may attain to the position of the principal yāga i.e. sacrifice. M. M. Vasudeoshastri Abhyankar makes this point absolutely clear in his commentary on the *Mīmāṁsā-Nyāya-Prakāśa* by citing the example of "dīkṣaṇīyeṣṭi" which is subsidiary to the "Somayāga". "Somayāga is to be performed on the new-moon day or on the full-moon day. And the "dikṣaṇīyeṣṭi" also is to be perfomed on the Parva day. (Parva day means the days of four changes of the moon i.e. the 8th, and 14th day of each half month and the days of the full and new moon) . Now a doubt arises in our mind regarding the priority of the two. This is removed by giving priority to the performance of the somayāga falling on the parva day, setting aside the performance of the "dīkṣaṇīyeṣṭi" falling on the same day. This maxim is employed by Śabara in his comments on the *Pūrvamīmāṁsāṣūtra* XII.2.25. *Aparārka* has employed the principle of this maxim in his commentary on the

---

2. किं च परमकार्याभेदेऽवान्तरव्यापारभेदे तु कारकं कारकान्तरेण समुच्चीयते । यथा 'अरुणयैकहायन्या पिङ्गाक्ष्या सोमं क्रीणाति इत्यत्राऽरुण्यमेकहायन्या न पुनरवान्तरव्यापारैक्ये' · • (P. 1030).

Yājñavalkyasmṛti I.154. While discussing the topic of the vow of a snātaka, he is asked to perform the "Darśapūrṇamāsa" sacrifice. This sacrifice is to be started either on the "darśa" day or on the full moon day. Later on, Aparārka quotes the view-point of the authors of *Kalpasūtras* that a snātaka should observe a fast either on the 15th day of the fortnight or on the 1st day of the fortnight. Now the doubt arises in our mind as regards the priority of the time for the observance of fast and performance of the "Darśapūrṇamāsa" sacrifice. This doubt is removed by Aparārka by resorting to the maxim *"aṅgaguṇavirodhe ca tādarthyāt"*....Here Aparārka points out that just as in a conflict[3] between the subsidiary and the quality of the principal, the quality of the principal is to be maintained, in the similar manner when there is a conflict between the selection of the day for the performance of the "Darśapūrṇamāsayāga" and the observance of the fast, the priority is to be given to the performance of the sacrifice and the observance of the fast which is subsidiary to the sacrifice, is to be done only subsequently.

(3) *Yāvadvacanaṁ vācanikaṁ* : The principle of this maxim is that in the case of an authoritative text that much only is to be accepted as covered by it which is expressed by the words used and that it should not be made applicable to the other cases on the ground of similarity or analogy. This maxim is used by Śabara in his comments on the *Pūrvamīmāṁsāsūtras* V–4–11 and V–3–12 and Kumārila on *Jaimini* III.5.19. This maxim is used by Aparārka in his commentary on the *Yājñavalkyasmṛti* I.7 that lays down that a Brahmacārī should perform the work laid down by the *Śruti* and *Smṛti,* dear to the person, and which has arisen out of a proper desire, because the Dharma is the root of this. While commenting on this stanza, Aparārka points out that a man is sure to be benefitted by performing the deeds laid down even by Śaivas and Pāśupatas etc. and he will not incur any sin thereby. Aparārka further points out that the deeds laid down in Sāṁkhya etc., come under the category of excessive authorities. And one should never say that a man will not incur benefit by the performance of such deeds. The only principle[4] to be borne in mind here is that one should presume only that which is covered by the text and one

---

3. तथापि यागस्य प्राधान्यात्तत्काले दर्शनादिभिर्यथा न बाध्यते तथोपवसथस्य ग्राह्यो कालः 'अङ्गगुणाविरोधे च तादर्थ्यात्' इति न्यायात् । (P. 218).

4. 'यावद्वचनं वाचनिकम्' इति न्यायेन न्यूनस्य अधिकस्य वा परिग्रहस्य स्वोत्प्रेक्षामात्रेण कर्तुमयहंत्वात् । (P. 11).

should not tax one's brain unnecessarily. It is not proper on the part of a man to decide the superiority and inferiority or the acceptance and rejection of any text, merely on the ground of one's own imaginative power. This is so, because it is absolutely impossible to perform any sacrifice practically free from any defect. Hence Aparārka means to say that a man should consider a deed as praiseworthy or otherwise if it is not so described in the *Śruti* or *Smṛti*, but a man should not presume that which is not at all covered by texts of the *Śruti* and *Smṛti*.

(4) *Vṛttidvayavirodhanyāya*: This nyāya simply means that in a sentence one and the same word must be used in one and the same sense only; otherwise it would involve the serious fault of *Vṛttidvayavirodha*. Incidentally it must be noted here that Aparārka himself has not observed this maxim and incurs the fault of *Vṛttidvayavirodha*. He has interpreted the word *mātṛ* as a mother as well as a step-mother in his comments on the *Yājñavalkya-Smṛti* II.123: पितृरूर्ध्वं विभजतां माताप्यंशं समं हरेत्". This line means that after the death of father, a mother should also take equal share along with the other inheritors in the property that has come down from the ancestors. While commenting on this line, Aparārka says that the word *mātṛ* occurring in this stanza means not only a mother but also a step-mother.[5] Aparārka relies on the text of Vyāsa for interpreting the word *mātṛ* in the sense of a step-mother. Thus, this kind of double meaning of one and the same word *mātṛ* in the same text of Yājñavalkya incurs the fault of *Vṛttidvayavirodha*. In this respect, it can be significantly pointed out that even Vijñāneśvara, in his *Mitākṣarā* on the *Yājñavalkyasmṛti*, interprets the word *bhrātṛ* as full brother and half-brother while interpreting the text of Yājñavalkya II.135-136.

(5) *Śāstraphalaṁ prayoktari*: The principle of this maxim is that the fruit accrues to the sacrificer (i.e. Yajamāna) by reason of his merit and not to the person who acts as a priest for the sacrifice. It may be noted here that this maxim is used in the discussion on the *Pūrvamīmāṁsāsūtra* III.7.8. This maxim is used by Aparārka in his 'commentary' on the *Yājñavalkyasmṛti* I.212. Aparārka quotes a stanza[6] in connection with the merit (*Puṇya*) to be given

5. मातृग्रहणं तत्सपत्न्यादिप्रदर्शनार्थम् । (P. 730).

6. देवतानां गुरूणां च मातापित्रोस्तथैव च । पुण्यं देयं प्रयत्नेन नापुण्यं चोदितं क्वचित् ।

to the gods, teachers and parents. While commenting on this stanza, Aparārka says that the principle of the maximum *Śāstraphalaṁ prayoktari*—the fruit accrues to the employer and not to the performer—is with reference to the 'prathama-puṇyodaya'.[7] From this it is evident that puṇya is imagined even in the case of *aprayoktā* i.e. non-employer—in the case of the second type and third type on the strength of the texts available to us. It may be incidentally noted that Vijñāneśvara[8] in his *Mitākṣarā* on the *Yājñavalkyasmṛti* III.227 has also employed the principle of this maxim to show that the person who employs or abets other persons to kill a particular person, alone incurs sin, following the principle of this maxim. Others i.e. performers of the deeds also incur sin due to the violation of the rule "*na hiṁsyāt sarvāṇi bhūtāni.*"

(6) *Sarvaśākhāpratyayanyāya* : The principle of this maxim is that even though there is a difference in the name, branch or form of a sacrifical work, yet this difference is not to be maintained, because all the different schools of the Vedas acknowledge one and the same sacrificial action. If there is any conflict on the point under consideration, we have to resort to option. But when there is no chance of any conflict, all the rules laid down in the *Smṛtis* should be made applicable to the subject under consideration. This maxim is used in the *Jaiminīyanyāyamālāvistara* on the *Pūrvamīmāṁsāsūtra* II.4.8–32. Aparārka makes a correct use of this maxim in his commentary on the *Yājñavalkyasmṛti* III.243 where different modes are laid down for the purification in the case of a brahmin killer. Aparārka, in this context, quotes verses from Saṁvarta and Manu, giving further details in the matter. Now the question arises whether the rules laid down in the *Yājñavalkyasmṛti* III.243 or those in *Saṁvarta* or those in the *Manusmṛti* are to be followed. Aparārka introduces *Sarvaśākhāpratyaya-nyāya* and points out that for the purification of a brahmin killer, all these rules laid down by the *Yājñavalkyasmṛti* III.243, Saṁvarta and Manu are to be made applicable, as there is no mutual contradiction in them.

---

7. यत्तु न्यायविद्भिरुक्तं शास्त्रफलं प्रयोक्तरीति तत्प्रथमपुण्योदयविषयम् । (P. 405).

8. शास्त्रोक्तं फलं प्रयोक्तरीति न्यायेनाधिकारिकर्तृगतफलजनका ··· अत्र पुनः परप्रयुक्त्या प्रवर्तमानानामप्यहिंसायामधिकारित्वाद्भवत्येव तद्व्यतिक्रमनिबन्धनो दोषः । (P. 377).

9. अत्र च सर्वशाखाप्रत्ययमेक कर्मेति न्यायेन स्मृत्यन्तरोक्ता अविरुद्धां धर्माः समुच्चयेन कर्तव्याः । विरुद्धास्तु विकल्पेन । (P. 1053).

It is important to note that Aparārka has used this Mīmāṁsā point to remove doubt whether this is a case of combination or option. Incidentally it deserves to be noted that the principle of this maxim is used by Vijñāneśvara, on *Yaj.* III. 325; Rāmāṇuja—in his "Śrī-Bhāṣya" on the *Brahma-Sūtras* of Bādarāyaṇa; and Nīlakaṇṭha in his "Mayūkhas".

(7) *Andhaparaṁparānyāya* : This is the maxim of "a series of blind men" speaking of a group of blind men led by one, who is equally blind. This is used in illustrating the *anāvasthā* of a thing as an 'Andha' is certainly unable to lead another 'andha' to a definite destination. Though this is a popular maxim, yet it is employed by Kumārila in his comments on the Jaimini's *Pūrvamīmāṁsā-sūtras* I.3.27 and III.3.14. The principle of this maxim is used by Aparārka in his commentary on the *Yājñavalkyasmṛti* I.53. While discussing the degrees of prohibited relationship in the *Yājñavalkyasmṛti* I.53, *Yājñavalkya* says that one should marry the girl who is beyond 5 degrees on the mother's side and 7 degrees on the father's side. Aparāka quotes the text of Vaśiṣṭha to show that the customs based on family tradition and at the same time not contrary to the Vedas, should be treated as authoritative. It will not be enough if the customs are contrary to the principles enunciated in the Vedas. Here Aparārka points out that there will arise an undesirable contingency of non-contradiction even in approaching one's own sister, if no such limitations on the father's side and mother's side are prescribed. Aparārka very emphatically states that the custom or dealing based on blindly following a particular thing is not to be treated as authoritative. What Aparārka means to say is that if no such restriction is laid down in marrying a girl on the side of father and also on the side of mother, and the custom is treated as authoritative simply because it is not contrary to the principles enunciated in the *Vedas,* then there would be *anāvasthā*, like that which exists in the case of a blind[10] man who is certainly unable to lead another blind man to a definite destination.

(8) *Kākākṣīnyāya* : This nyāya is akin to *Kākāṣigolakanyāya.* This maxim means that crows are popularly supposed to have one eye, which when an occasion requires, moves from the socket on one side into that of the other. Though this is a popular maxim, yet it is used by Kumārila in his commentary on Jaimini's *Pūrvamīmāṁsāsūtra* XI.i—61.

---

10. भगिन्यादिगमनेऽपि तदविरोधदर्शनादतिप्रसक्तेः । तस्मान्नान्धपरम्परया न्यायगतस्य व्यवहारस्य प्रामाण्यम् । (P. 83).

The principle of this maxim is applied by Aparārka in his commentary on the second line of the *Yājñavalkyasmṛti* I.126, meaning thereby that one should not perform this हीनकल्प i.e. वैश्वानरेष्टि which is capable of yielding fruit, when there is the availability of material. While commenting on this line, Aparārka says that the word *phalapradaṁ* occcurring in this stanza only once is to be understood twice like the crow's eye-ball. The line then can be written as 1) फलप्रदं हीनकल्पं न कार्यम्। and 2) सति द्रव्ये तत् फलप्रद भवति। It may be noted here that in the first sentence, *phalapradaṁ* is construed with the cause; while in the latter sentence, it is connected with the effect. In short, like crow's eye-ball, the word *phalapradaṁ* is made doubly applicable by Aparārka in the second line.

(9) *Gobalīvardanyāya*: This *laukika nyāya* (popular maxim) simply means that separate mention of the bulls that are really included under *gāvah,* in a sentence, गावः आनीयन्ताम् बलीवर्दाश्च। is due to the fact that the bulls are more intractable and invite our special attention to them. This very maxim is used by Aparārka in his commentary on the *Yājñavalkyasmṛti* III.230, which lays down that stealing or kidnapping of a horse, jewel, man, woman, land, cow and the robbing of the deposit, is treated as equal to the theft of gold. Aparārka, in his comments on this verse says that the word manuṣya in the stanza actually includes a female (*strī*) also. Then the question arises as to why the woman is separately mentioned. Aparārka states that the fault of repetition can be avoided by making the principle of the maxim[11] *"gobalīvarda"* applicable to the present case. This, in other words, means that a woman is separately mentioned to invite our specific attention to the kidnapping of a woman.

(10) *Daṇḍīnyāya*: This nyāya is not akin to *nāgṛhītaviśeṣaṇanyāya* which is popularly used by Śabara in his comments on Jaimini's *Pūrvamīmāṁsāsūtras* I.3.33 and VII.2.13. The principle of this maxim is that unless the—*"viśeṣaṇa"* is properly understood, the *"viśeṣya"* cannot be understood. When we say दण्डी पुरुषः i.e. a man with a stick, we cannot properly understand what a man with a stick means, unless and until we first understand what a "daṇḍa" i.e. stick is. This word "daṇḍī" is used in connection with the group of people some of whom take sticks and others do not. It is applied to show no distinction between the persons with sticks

11. गोबलीवर्दन्यायेन च पौनरुक्त्यपरिहारः। (P. 1048).

and persons having no sticks in their hands. This nyāya, in fact, is akin to छत्रिन्याय which is used by Śaṅkarācārya in his "Bhāṣya" on the *Brahmasūtras* of Bādarāyaṇa—I.2.11 and III.3.34. Aparārka has used this maxim in his comments on the *Yājñavalkya-smṛti* I.61. After quoting the stanzas from the texts of Śaunaka and Manu, Aparārka says that like the words "upayamana" and "pāṇigrahaṇā" indicative of marriage, the word "pariṇayana" is also used in the same sense in the Śāstra for a group of actions. Actually there is a shade of difference in the employment of the words "upayamana", "pāṇigrahaṇa" and "pariṇayana". But by the application of the principle of *daṇḍīnyāya,*[12] Aparārka suggests that the word "pariṇayana" can be used to denote a group of actions in the Śāstra like the other words "upayamana" and "pāṇigrahaṇa."

12. एवमुपयमनपाणिग्रहणशब्दवत्परिणयनशब्दोऽपि दण्डिन्यायेनैव कर्मसमुदाये शास्त्रेषु प्रयुज्यते । (P. 91).

ON THE LINGUISTIC AND LITERARY VALUE OF THE SANSKRIT COPPER-PLATE INSCRIPTIONS OF ORISSA

By Siddheshwar Hota*

Inscriptions on stones or copper-plates of Orissa sometimes directly reveal the progress of language, and literature while recording historical events, battles, and social, and economic conditions of the country. These are of multi-viewed interest; and frequently portray the glorious achievements of our forefathers.

Out of a remarkably large number of inscriptions of the above category, the following seven Copper-plate grants have been studied from linguistic and literary points of view, though they have earned beforehand popularity at the hand of various historians of India.

1. *THE PURI COPPER-PLATE GRANT OF DHARMARĀJA,* (590 A. D.).

This consists of three plates, each measuring $6\frac{1}{2}'' \times 4''$. The line 61 speaks of the date of Inscription as 512 Saṁvat, and probably refers to the 512th year of Śaka Era, as used by the kings of Madhya Kalinga. So the date of the grant is undoubtedly 590 A. D.

The inscription has 22 ślokas in chaste and pure Sanskrit. These are in various metres, including three from *Mānavadharma-śāstra.* Six are in "Vasantatilaka", five in "Śārdūla Vikrīḍita", five in "Anuṣṭubh", three in "Sragdharā", and one in "Indravajrā", and another in "Puṣpitāgrā". The inscription was composed by Petapāla-Balavarmā, and Sthavira Vṛddha.

The characters are the old Nāgarī type (Kuṭilākṣara) and resemble those used in Orissa and Ganjam of Śailodbhava and early "Kāra" Kings. Its orthographical study attracts scholars to differentiate between "*na*" and "*la*"; "*ka*" and "*bha*", "*Va*" and "*dha*"

* Reader in Sanskrit and Oriya, S. C. S. College, Puri.

(in lines 1.2.34); three kinds of "*tha*"; and two kinds of "*ca*" (in Lines 13. 30.34); and the use of "*ba*", and "*va*". No difference between "*u*" and "*i*" mātrās is seen. In many places Visarga is omitted.

The curious history of the war between Dharmarāja and Mādhava, two rival brothers claiming the throne, is narrated in it. The war took place at Phāsik.

The following lines serve as illustration.

line 1. ...*Oṁ svasti Indor-ddhanta mṛṇāla tantubhiriva (ḥ) śliṣṭhaḥ karaiḥ komaḷa-baddha-hara-anuai(ḥ).*

line 2. ...*sphurat-phaṇa-nanair-ddigdha prabhāsom sirbhit pārvvatya graha vyatikāra vyāvṛtta va.*

line 3. ...*-ndh ślatha gaṁgā-mbhaḥ pluti bhanna bhasma-kaṇikā sambhor-jātā(ḥ) pāntu baḥ...etc.*

From this it is clear that Dharmarāja is a Śaivaite himself.

2. *THE SORA PLATE OF SOMADATTA.* (620 *A.D.*)

This comprises four copper-plates of which the grant under review is one with the measurement of 7″×5.2″ in size.

This plate narrates graphically the grant of Āḍayara village of the Sarephapura Viṣaya (District) which became later on a part of Oḍra Viṣaya. Somadatta, the donor of this grant was adorned with the title: "*MAHĀBALĀDHIKṚTA, ANTARAṄGA* and *MAHĀSANDHIVIGRAHIKA*" as described in lines 2 and 3.

line 1. ...*Oṁ svasti sāstrātakāt paramadaibata Śrī Paramabhaṭṭārakapadānudhyāta mahā*

line 2. ...*balādhikṛtāntaraṅga mahāsandhibigrahika Somadattaḥ kuśali* (//) SAREPHĀHĀRA.

line 3. ...*saṁbandha BARUKAṆA biṣaye barttamāna bhabiṣyahmahāsāmanta mahārāja*...etc.

Such title naturally bears a clear testimony of the overwhelming prowess of King Somadatta.

LITERARY VALUE: This grant is a prose composition with long compounds in many sentences. The style is of mixed type

having features of both Vaidarbhī, and Gauḍīya types with some Proto-Prakrit words, such as *"Uḍa", "Sarephāhāra",* (L. 3-4); *"Dāṇḍapāśika* (L. 5)"; *"Cāṭabhāṭa, Kuṭakola* (L. 16.)"; *"Baseditiditi,* (L. 19)"; *"Mahābhaṭṭāraka Surjdebena"* etc. As a result, the language is polluted and cannot be accepted as a pure piece of prose composition in chaste and ornate Sanskrit. The ideas, as narrated in the inscription, are very simple though much attractive. The purpose of the grant is purely religious with an ultimate aim of achieving spiritual benefit for himself, as well as for his fore-fathers.

LINGUISTIC VALUE: The language of this Inscription reveals the declining stage of ornamented Sanskrit, while it exhibits features of the Prakrit language as found in the beginning of the post-Aśokan period.

"Uḍa" is the name of the country. Proto-Prakrit. <*Uḍḍa.* PKT. <SKT. *Uḍra.,* the name of which has been narrated by Bharata in his *Nāṭyaśāstra* as, *"Aṅgā Vaṅgāḥ Kaliṅgāśca Vatsāścaivōḍhramāgadhāḥ.*

Pauṇḍranepālakāścaiba Antargirabahirgirāḥ....[1]

"Sarephāhāra": leading to the formation of "Soro" Dist. (Viṣaya), is a conjecture, requiring further investigation.

"Cāṭabhāṭa"=Cāṭabhāṭa is a compound formation where, "Cāṭa" SKT. denotes deceitful, as explained in *"Caṭati bhinatti bhithyādikaṃ,* (*Mitākṣarā*)[2]+*bhaṭṭakaḥ,* (*bhaṭṭa+kan, swārthe*), "a kind of tribe under the administrative set up of the vassal king->PKT. *Bhaṭṭa>Oriya Bhāṭa=Cāṭabhāṭa,* he who deceives his Lord by praising him.

Daṇḍapāśa+ika, affix, *Swārthe=Dandapāśika.* One who inflicts punishments by a stick, is a compound formation of the words, *"Dāṇḍika,* inflicting punishments, punishing, *MBH.* XII. 2135; M. Punisher, Pāṇini, IV. 4. 12+*Pāśika,* One who snares animals, a bird catcher. *Dāṇḍapāśika,* one who punishes subjects like birds and animals for their faults. This nominal compound-word has assumed most probably the shape of *"Daṇḍuāsi"* popularly known as

1. *Nāṭyaśāstra,* Gaekwad's Oriental Series, Vol. LXVIII (1934) Vol. II. Page 209.
2. *Viśvakoṣa,* p 439. Part II.

"Choukīdār" as used in *"Thokāe hua daṇḍuāsi, kahi hasanti Brahmarāśi"*[3] and further it has got its syncopated form such as, "Daṇḍāsi" with an extension of its further meaning as, "A kind of iron weapon" and so on.

Kuṭakola, N. denotes the sense "Of the mathematical operation relative to a multiplier called, *Kuṭa,* Comm. on Āryabhaṭṭa" or "A land surveyor" seems probably a Tbh. word of "SKT. *Kuṭṭakāraka,* A cutter, A man who measures the land by operation of some mathematical instruments". The possible analysis of the word SKT. *Kuṭṭakāraka.* >*PKT. *Kuṭṭaka,* >*Kuṭakola.* (?)—is still under investigation.

Based+iti would have been sufficient to express the required meaning but the expression *"Basediti diti"* has a duplicated form "iti iti" which I think superfluous.

Thus it may be remarked that the grant is more significant for the linguistic features such as the words *"Oḍra",* and the village *Āḍayāra*> Oriya. *Aḍa,* a village, situated at a distance of about seven miles from Bhadrakh Rly. Station.

(3) *THE COPPER-PLATE GRANT OF NETTABHAÑJA*

(*7th. Cent. A.D.*)

This grant was recovered from the royal palace of Boudha State. It consists of five plates each, having size 5½"×3" and 56 lines.

The characters of this grant are quite similar in form to those in the Ganjam plate[4] of the 7th Century A.D. There is a slight change in orthography, and hardly any error. The "E" mark, shown on the left top-corner of a single consonant, is exhibited in *"Devaḥ"* in L.46; *"Maheśwar"* in L.35; and *"pamme"* in L.4. No remarkable difference between *"bha"* and *"ka"* is seen. On these grounds, the date of the inscription may be fixed as the 8th Century A.D.

Language is Sanskrit which has got the influence of Dravidian style. It opens with a verse in *"Śārdūlavikrīḍita"* metre which is a praise to Sthāṇu, the Lord Śiva. The prose of the grant is aptly descriptive of the city of "Aṅguḷaka", where the grant was issued, and which is quite identical with the town "Aṅgula" of the present day.

---

3. Jagannatha Das's *Vāgabhaṭa*—Chap. X.
4. Vide, *Epigraphica Indica*, Vol. VI, p. 143-146.

It reveals the origin and the predominating power in administration of the then Bhañja Dynasty.

Parama Maheśvara Nettabhañja made this grant as described in the so-called inscription. He is different from Nettabhañja of Dasapallā State.[5] The lines below support the above conclusion.

line 1 . . . . *Oṁ svasti netrordhvaṃ-vṛti-dandra-rāge-kapila*

line 2 . . . *prānta-prabho-dbhāsitaḥ, Khaṇḍe-ndro-dyutibhir-vviśu—*

line 3 . . . . *ddhā-dhavataḥ nila-svabhādāḥ kvacit*

line 4 . . . .*raktaḥ pannaga-bhoga-ratna-maṇibhiḥ padme—*

line 5 . . . . *ndra-rāg-aruṇiaiḥ nānā-varṇadhāre-ndraca.*

line 6 . . . . *pa-ruciraḥ ślhanor-jjataḥ pāntu vaḥ. Nānā-ra*

line 7 . . . . *m-abhirāmo-dyanavāt ṣaṇḍa-maṇḍana-maṇoḥ— etc.*

(4) *MANDĀSĀ PLATES OF ANANTAVARMAN, THE SON OF DEVENDRAVARMAN*

This grant comprises three plates, each measuring 7″×3.5″ with a circular seal. The emblem of a crescent moon at the top, a fish in horizontal position at the centre, and an elephant goad at the bottom are the chief characteristics of the illustrious King Anantavarman, son of Devendravarman. This inscription describes the land-gift made to (1) Dhāmaka, son of Keśara and Kāli; and (2) Erukāla by King Anantavarman on behalf of all members of his family. The place of issue of the grant is Jayantipura. This might be, most probably, the earliest known Inscription where the ŚAKA YEAR was used during the rule of the Early Gaṅgās of Kalinga.

This inscription is a piece of prose composition in Sanskrit with a number of Prakrit words; and exhibits the Gauḍīya style full of alliterations and long compounds. Similes, though not extraordina-

5. Vide *Epigraphica Indica*, Vol. VI, p. 276.

rily prominent in all sentences, are suitably introduced. The exact narration is cited below :

> "*Sakalabhubananirmmāṇaika sūtradhāraśaśāṅkacūḍāmaṇer-bhagavato gokarṇasvāminaścaraṇakamalayugalapraṇāmātvi-gatakalikalaṅko'nekā ha* (*va*) *saṁkṣobhajanita pratāpā va-natasamasta sāmantacakraścūḍāmaṇī* (*ni*) *prabhāmo-* (*mañ*) *jar puñjarañjita*........ (Line 4—8)."*

These lines prove the overlordship of the Kalingan kings, who are Śaivaites; and are known also to be the uprooters of their enemies. From this it may be argued that the Kalingan Empire has enjoyed uninterrupted prosperity and cultural entity.

LINGUISTIC ESTIMATION :—The linguistic synthesis of this grant exhibits the gradual assimilation of provincial peculiarities with Sanskrit idioms, and expressions. Thus one may refer to: "*Majhipatharakhaṇḍagrāma*" (line 22-23) and "*Mahendrabhoga majhipatharakhaṇḍagrāma*" which denotes the name of a village still situated by that name in Mandāsā area. This expression contains at least two Prakrit vocables combined together with the two Sanskrit *tatsama* vocables; and these are, "*Majhi*", "*Pathara*", "*Khaṇḍa* (Ts)" and "*Grāma* (Ts)". Now the linguistic analysis of these vocables is—

> SKT. *Madhyika,* middle. >PKT. *Majjhia.* >*Majhi.* middle (Now used in Oriya).

> SKT. *Prastara,* stone. >PKT. *Patthara.* >*Pathara.* Oriya. (Now used also).

Thus the whole expression may mean that a village has a stone in the middle of it or "*Majhipatharakhaṇḍa*" may be the name of the village of which, the latter may be more appropriate. Thus these are nothing but the "*Tbh.*" words used in Oriya.

"*Bhītaru*" from inside, used as in line 33-34; *Etaśca bhītaru sāmāstha padrāra* 15 ..." is a formation of a "*Tbh.* word" with the 5th. case-ending affix, "*ru*" of Oriya. The analysis is, "SKT. *Abhyantara,* inside.. >SKT. *Bhyantara* (Aphresis) >PKT. *Bhittara*>

* (सकलभुवननिम्मर्णिक, सूत्रधार(स्य) शशाङ्कश्च ड़ा)मणेर्भगवतो गोकर्न्न (र्ण)स्वामिनश्चरणकमलयुगलप्रणामाद्वीगत कलिकलङ्कऽनेकाह (व) पसश्चो (ङ क्षो)भजनित जयशव्दं प्रतापावनत -- (L8) समस्त सामन्त श्चक्रश्च (चू) ड़ामणी (गि) प्रभामोजरी पुंजरंज (जि) त (चरणः) ···

Oriya. *Bhitara*, denotes the sense, "inside". Again, Oriya. *Bhitara*+*ru*=*Bhitaru*, "from the inside". Here, the form *"ru"* and *"u"* are two ablative case-suffixes used in Oriya of the Middle Period. But the Early Middle Period of Oriya has the use of *"hu"* as the Ablative case-suffixes as used in *"Ugrasenahu (hu) nohe āna,* he is not different from Ugrasena". Dr. S. K. Chatterji traced the origin of *"hu"* as obscure. He has, however, remarked that "it seems that it was due to the fusing of several case-terminations. . . . *-a-tah.> -ado>*-au * of the Ablative, plus *-h, —of the Locative." The form of explanation as traced by Dr. Chatterji with probability is not correct; but the fusing of several case-terminations as guessed by him (Dr. Chatterji) is to the full-extent correct. This is later on located by Dr. Sukumar Sen; and the explanation of Dr. Sen, is; "Dialectally *-bhyās* (Dat.—Abl—pl. ending) or *-su* (loc. Sg.). Ap-*Khaṇahu.* <**Kṣaṇābhyāṃ, Kṣaṇeṣu-Kṣaṇat.*[7] But Dr. Sen is apparently successful to arrive at the final stage of the discussion. Again, Dr. Sen has suggested in connection with the discussion of the Ablative pl. case suffixes of Middle Indo-Aryan with the valuable remark, "that (iii) Dialectally and according to old Grammarians,—**sum*—*—tas.* (iv) Dilalectally,—*su*,—**Sum* (Loc. pl.) or **bhas*,—**bhaṃ*: Ap. *rucchahu* (—*hū*), *rukkhahu* (—*hu*), *racchahe, rucchaha* (-*hā*) < *Vṛkṣa.*[6] These suggestions are quite adequate. I hope to trace out the actual form of *"hu"* or *"u"* or *"-ru"* etc. of Ablative case-terminations as given below.

Abl. "hu".<—*Dhi (Adv. affix) as in Khar. D. Cavadhi (Cro. 31) <**Cāpadhi-Cāpat.*[7] —*"Sum">Hhi-u>" "hu"* which is the outcome of several cases-terminations such as : **Dhi*— adverbial affix, denoting Locative case or instrumental case plus *"su" "Sum"* (Loc. Singular.) >*"u"* Abl. in Middle Oriya. Other suffixes of Ablative-case like *"tahu", "ru"* etc. are used in Oriya with nasalisation in the Early and Middle Periods respectively. The respective usages are—

"Āmbharaṭi nija mātā anādi śakati,

Tāratahu janamile tinoṭi Santanti....Sāraḷā Mahābhārata." santati. Saraḷā Mahābhārata." i.e. Our own mother is a symbol of the endless prowess. Only three children were born to her.....*S. Mbh.* Other examples are, *"Aṇa-ayattare bidhātā basaru māsa*

6. Dr. Sen, *Comparative Grammar of Middle Indo-Aryan*, p. 57.
7. Vide Dr. Sen, *Comparative Grammar of Middle Indo-Aryan*, p. 56.

kete chaḍā chaḍi. Chapter X. Hārāvatī (Hārāvatī (Mss.) by Ramachandra Pattanayaka." "i.e. Some months were differentiated only on account of de-control caused by Destiny?". The poet belongs to the middle of the 17th. Century A. D.

Cālipārilā dinaru narahi ghare, Anubarate paśanti gopinka ghare.[8] The relevant example is again quoted from the Mādala *Pānji,* the chronicle of Orissa. *Ē pathara cāripākharu basāi mudile deuḷa hoiba.*[9] that is "If this stone will be placed from four sides, and be closed up; it will form a temple." Thus the conclusion should be as "*Bhitara,* inside+ "*u*" abl. case-suffix". *Bhitaru,* and another form is "*Bhitararu=Bhitara*+"*ru*".[10]

"*Padrāra,* fifteen" may have the more developed form as "*Pandara,* fifteen". Its linguistic analysis is given below :

SKT. *Pañcadaśa,* fifteen>S. *Ap*—.*Pandaraḥ*>Guj. *Pandar*. Ori. *Pandara;* (without nasalisation, *Padara.*). Panj. *Pandrā* Sdh. *Pandrāhā* Analogical formation, *Pandrāra,* fifteen and further. Ori. *Pandara,* fifteen may be of such forms, *Padrara* (Without nasalisation and Spontaneous Cerebralisation with the accented form of '*a*'.).

L. 24. *Erukalajādatta Jaṇakasya,* does not clear the meaning strictly; and, therefore I have accepted the reading of Sri Satyanarayaṇa Rajaguru, who has read the line as, "L 24. *Erukalajā duijaṇaku asya,*" meaning 'two persons' namely. Erukalajā and Dhamaka, as clearly expressed from reference to the context of this inscription. Again, the reading "L. 24. *Erukalajā datta jaṇakasya*" might be accepted only on the following grounds".—

(i) The compound word may be analysed as "*Erukalaja dattaḥ jaḥ eba janaḥ,* Bahuvrīhi compound; the man who is gifted is *Erukalajā.*"

(ii) The second reason is that the inscription itself is bearing adequately Sanskrit elements. Of the two readings I prefer the latter and my viewpoint of explanation in connection with this expression is as follows :

---

8. Chapter IV.........Kṛṣṇabilāsa, by Cakrapāṇī Pattanayak of the 16th Century A.D.

9. M. Pānji. (Lāṅguṛḍā Narasiṁhadeva)....p. 9 of *Prācīna Gadyapadyārṣa,* Ed. by A. B. Mohanty.

10. For detailed study of these forms and such other forms, see *Origin and Development of the Oriya Language*...of the author of this paper.

The word, "*Jaṇakasya*" is a blending of the PKT. and SKT. and the most reasonable linguistic analysis is "SKT. *Jana*>PKT. *Jaṇa.*>Proto-Oriya. *Jaṇa,* a man. (..'*n*' is changed to '*ṇ*' a sign of non-Aryan element), and '*ka*'<SKT. *kan,* affix with the sense of "*Īya-kan-nīn-sikaṇaśca*[11] i.e. These suffixes are being added to the respective words in special senses. Moreover, the sixth case-ending suffix "Sya", may be explained by the rule, "*Vivakṣūvaśāt Kārakāṇi bhavanti*". From this it may be definitely proved that the form and the style of chaste Sanskrit has been gradually on declining stage and the adequate use of Pkt. language and linguistic forms are on the advancing stages. I am, therefore, of the opinion that this type of use, "*Jaṇa*" may be of the formative period of the Oriya Language.

Assimilation of Sanskrit words into Prakrits for easy utterance of speakers is being gradually reflected in a number of expressions like, "L. 27-28. *Mātā-pitrā-* (*tro*) *rātmanā satvānam sobhāba bat*", i.e. Like the nature or habit of the oneself, father, and mother etc. SKT. *Svabhā-va.* habit>PKT. *Sobhāva.* SKT. Bat. like>*Baet.* PKT. (Epenthesis due to the introduction of "*e*" in the middle of the word, *Bat.*)

Further, the line 32. *Īsāno dhamosaradeva sanidhe*: ......i.e. In the *Esānya* direction by the side of *Dharmeśvadeva*....etc" .... has the word "*Sanidhe*" near. Oriya.<PKT. *Sanniddhi+au.*<SKT. *Sannidhau=(Sannidhi+asmin),* and the detailed explanation may be. SKT. *Sannidhi+asmin>Sannidhau>PKT. sannidhia>Sanidhie>* Ori. *Sanidhe.* with such unusual movement which is nothing but only the provincial peculiarity i.e. Oriya.

Besides such elements, there are in the "L. 36-37. *Sāmantanala candā-laṣandho* (//)" changes of "*r*">"*l*"; "*ṣ*">"*s*" etc. which may be accounted for, as the linguistic sign of "Māgadhism." There are further linguistic peculiarities in this inscription, such as "*Brī* (*brukṣa*) in L. 30; "*Sīlā* in L. 31"; "*Yāba*" in 132; *Gādā* in L. 32." etc. which are nothing but Prakritic form of peculiarities. Thus this one has contributed adequate materials to the formation of NIA, specially Oriya, through MIA. in due course from the OIA.

---

11. Taddhita, Sūtra. 25. *Vyākaraṇakaumudī* by Iswaracandra Vidyasagara, p. 422.

(5) THE TEKKALI PLATES OF ANANTAVARAMAN (984 A. D.)

The Tekkali Inscription consists of a set of three copper-plates of 5.3/8″×2.7/8″ size each with a royal seal and the emblem of a lying bull facing towards the left.

This inscription records the gift of the village Sinicaraṇa to a Brahmin Viṭhu Bhaṭṭa of Śāṇḍilya Gotra, son of Hariścandra and the place of granting it was "Kaliṅganagara".

It is written Sanskrit prose mixed with PKT words which are purely Oriya and belong to the year 984 A. D. as calculated from the Gaṅgā Era 358. It has on the whole followed the traditional character of literary expressions with long compounds here and there. There are remakably a few orthographical errors of the scribe concerned in the language of the inscription as illustrated in. *"Sarbartu"–"Śarbartu"* (s-ś) in (L.1) "in all seasons"; *Śikhara=Sikhara* (*Ś=S*) meaning, "on the summit"; *"Śaśāṅka"=Sasāṅka"*; *"Sūrya=Surjya"* in L. 17, meaning", "the sun"; *"Vijitya"* in (L. 23), meaning "defeated" and so on.

LINGUISTIC VALUE :–This grant is much significant from the linguistic point of view: there are a number of words with the Prakritic phonetic forms generally and specially of Uḍra Pkts which are now in use in the Early and Modern Oriya.

PHONOLOGY :–*"r">"ar"* as the initial *"r"* in *"Ṛtu"*, 'season' is changed in conjunct with *"Sarba"*. *"na">"ṇa"* as in *"Debena">Debeṇa"* (L. 17); *"Sinicarana">"Siṇicaraṇa"* in (L. 20) etc. *"na">"ṇa"*, as in *"Dākhinya">"Dākhiṇya"* (l. 12) *"y">"j"* as in *"Yugaḷa">"Jugala"* in (L. 6) meaning "twine" and so on.

MORPHOLOGY :–The simplification of consonantal clusters was simplified on account of easy utterance. The following examples may be accepted for due consideration :

- *"Ṣṭh">"ṭ"* as in SKT. *"Pratiṣṭhita,* established"> PKT. *patiṭṭhita,* but in (Sts) form, *Pratiṭṭhita>Pratiṭhita.* (Sts).
- "nkṣa">"th" (peculiar phonemic change), as in *"Saṅkṣobhita">*PKT. . . . *Sancchobhita.>*Proto-Oriya. *"Sacchobhita"*, "agitated". (Elision of nasal phoneme).
- "Shn">"th". (peculiar phonemic change) as in "Viṣṇubhaṭṭa" >PKT. and *"ṭṭ">"ṭ"*,

"Viṭhubhaṭa", "Name of the Donee";
"ts">cch" as in *"Sambatsara, year">Sambaccara. Sts.*

Besides these Prakritic elements, there occurs a pure "Oriya" expression such as *Athābana śrāhi,* (L. 24), expressing "fifty-eight-year"; the linguistic analysis of which is as SKT. *Aṣṭapañcāśat,* fifty-eight.> PKT. *Aṭṭhāpanna.>* *Aṭhāpana.>* Or. *Aṭhābana,* Bhoj. *Anṭhāvani.* Maith. *Aṭhāban.* M. ASS. GO. SA. *Aṭhāwan* etc.

Śrāhi, year is a popular term commonly used in Oriya, and Telugu as used in Orissa and in this context I am of opinion that the term *"Śrāhi"* is a *Tbh.* word and the analysis may be "SKT. *Śrīdhārika,* or *Śrībahika,* the carrier of the Goddess fortune or prosperity.> *Sri+hhia.* PKT.> Or. *Śrāhi.* (Blending of the *Skt. and Tbh.* word)." But some suggest that the word *"Śrī,* the Goddess of Fortune" has crept into Sanskrit from the Dravidian source. Thus the blending may be of Non-Indo-Aryan and Aryan elements.

On the whole the inscription under study reveals the unreserved popularity of the peoples' utterances along with standard Sanskrit.

(6) *THE PĀṆḌIĀPĀTHARA COPPER-PLATE INSCRIPTION OF BHĪMASENA OF NALA DYNASTY.* (925 A.D.)

This inscription has a set of three plates measuring each 7.8"× 3.8" with a circular ring. The crescent moon at the top and an indistinct animal standing at the centre are the main emblems.

The grant begins with an eulogy of Yamaliṅgeśvara whose favour has made King Bhīmasena more powerful and meritorious and consequently the title *"Mahārājādhirāja Parameśwara Bhīmasenadeva"* has been acquired by him as a token of honour and ornamentation of Nalodbhava family. Thus it serves as the *"PRAŚASTI"* granted from Bhīmapura.

The language of the inscription is faulty Sanskrit with a mixture of Prakrit words and it serves as a Proto-type of the grant of the King Anantavarmana of the Śvetaka-branch of the Early Gaṅgās in the matter of expressing literary ideas, placing of words, long compounds with the jingling sounds of alliterative expressions etc.

F. 9

TEXT : FIRST FOUR LINES OF THE PĀṆḌIĀPĀTHARA PLATES.

L. 1. *Oṁ svasti* (*//*) *vi* (*vī*) *mapurāt bhagabatcarācaraguro.* (*/*) *śaka* (*la*) *śaśāṅka śekha—*

L. 2. *rādharasyā* (*sya*) *sṭhityo* (*yu*) *tpatipraḷayakāraṇahetu* (*to*) *Śrīrya* (*ya*) *maliṅgeśwarabhaṭṭārā—*

L. 3. *rakasya caraṇakamaḷāradhanāvyā* (*bā*) *supuṇyanica* (*yaḥ*) sa (*sva*) *saktiastasra* (*straya*) *praka—*

L. 4. *ṣa* (*rṣaiḥ*) *raṇurañjitā śeṣasāmantacakra svabhujabaḷaparākramā—*

L. 5. *nta sakaḷakhiṇḍiraśṛṅgamaṇḍaḷā* (*la*) (*rā*) *jye parapa* (*ma*) *māheśvaro matā* etc.

PRAŚASTI OF ŚRĪ ANANTAVARMAN OF THE ŚVETAKA BRANCH OF THE GAṄGAS OF KALIṄGA—..."Oṁ svasti (*//*) *śvetakādhiṣṭḥānā* (a) *dbhagabataścarācaraguroḥ saka* (*la*) *saśāṅkaśekharadharasya sthitutpattipraḷayakāraṇahetoḥ mahendrācaḷaśikharanibāsinaśrīmadgokarṇeśvarā* (b) *bhaṭṭārakasya caraṇakamaḷārādhanābāptapuṇyanicayaḥ svaśaktitrayaprakarṣā-nurañjitāśeṣasāmantacakrasvabhujabaḷaparākramākrāntasakaḷakaliṅgaādhi* (c) *rājyō paramamāheśwaro mātāpitrapādānudhyātaḥ gaṅgāmaḷakuḷatilaka* (d) *mahārājādhirājaparamèśwaraparamabhaṭṭārakaśrīanantabarmmadea* (e) *kuśaḷi...*"[12]

LINGUISTIC SIGNIFICANCE :—The grant, though faulty in linguistic expression, reveals some vocables, which are remarkable either in the evolutionary process of formations or phonemic traditions. The following may be pointed out in particular:

"Pāṭṭabrāhamaṇaḥ", a Brahmin of Kāmaṇḍeḷa *Pāṭṭa*, has *"Pāṭṭa"* Prakritic form explained as SKT. *Paṭṭaka* <*Pāṭṭ* >Ori. *Pāṭṭ*.

SKT. *Dvitīya,* second.> PKT. *Dittia.*> Old. Ori. *Duti* as in *"Dutiyama,* the second God of Death"; Further WAp. *Duiya.*> Mid. and Mod. Ori. *Dui.*

---

12. (a) Bhīmapurāt, (b) Śrī yamaḷīṅgēśwara, (c) Khiṇḍiraśṛngamaṇḍaḷa, (d) Naḷabansodbhabakuḷakamaḷadhārabhūto, (e) Śrī Bhīmadeva Devāḥ.

SKT. *Vargalekhaka,* he who engraves a letter.> PKT. *Vaggalehhaa.* >*Vagaleaa.* >*Vagaḷia Vagaḷi*> Old. Ori. *Vāguḷi.*

"OR" The alternative suggestion is: "SKT. *Vargakārika,* he who makes alphabets.> PKT. *Vaggaria.*> *Vagari*> *Vāuri.*> Old. Ori. *Vāguli. smith*: as in "L. 27-28...*Lāncchi* (*tam*) *vagu* (*li*) @ *banasingha* (*he*) *naḥ.* (*na*) II. i.e. that is engraved by the *Vāguli* (smith) *Vaṇasingha.*"

Other worth-mentioning vocables are. SKT. *Vana,* forest.> STS. *Vaṇa.* (*na*>*ṇa*); SKT. *Singha.*> PKT. *Siṁha.* Sts. (*ngh*>*ṁh.*) and so on.

In this inscription, there is clear evidence of the use of Oriya Prakritic elements with Sanskrit language to the extent to which the Prakrit was becoming important day by day.

(7) *PARLAKIMEDI PLATES OF VAJRAHASTA.*
(10*th. Century A.D.*)

This grant was made at the time of "Kanyādāna" by Darparāja, a son of Coṛḍa Kāmarāja, a subordinate chief of Vajrahastadeva of the Gaṅgā dynasty from the place of Kaliṅganagara. The donee was Kāmeṛḍi, son of Erupamarāja of Nāgari Śaulka family.

The grant consists of three copper-plates, each measuring about 9"×2.75" and a ring containing a royal seal and the emblem of a conchant bull facing the left with the moon's crescent, probably placed on a flower. This serves the purpose of exhibiting the popularity of the Prakrit and its predominating influence over Sanskrit. This, however, contains on the first side of the first plate, four lines, quite different from the general aspects of language and script.

LITERARY ESTIMATION :—This has followed the usual footprints of its predecessors and been regarded as an excellant piece of composition of Sanskrit prose in ornate and alliterative style. The relative examples are,

(L. 4—L. 8) ...*gokarṇsvāmina sva* (*śca*) *raṇa kamaḷajugaḷa praṇāmādbigamakalikālakalaṁ.*

(L. 5) :—*ko nekāhaba samkhyo* (*kṣyo*) *bha janitajayaśaṅkha pratāpābanata samasta sāma—*

(L. 6) :—*ntacakracuṛḍāmaṇi prabhāmañjaripañja rañjitabaccaraṇaḥ sitakumudakunde.*

and (L. 7) :—*ndu* (*ndva*) *badātta digdeśabinirgatadasāḥ parama-māheśwara mātaḥpitrupādā.*

Second plate, 1st *side* :

(L. 8) :—*nudhyato gaṅgākuḷamaḷatiḷako mahārājādhirāja parameś-war Śrīva—*

(L. 9) *jrahasta deba* (//) *sya rājye....*"

The above lines are full of meaningful similes which depict picturesquely the glorious activities of Darparāja, son of Coṛḍa Kāmaṇḍirāja.

LINGUISTIC PECULIARITIES :—The four lines on the first side of the first plate of this grant are :

FIRST PLATE; FIRST SIDE

L. 1. *Oṁ rājirāṇi oḍibiṣaī bidagadha.*

L. 2. *telasi gāma inda nandaṇodaya.*

L. 3. *taṣṭa* (*) *sāhasa dina homaṇḍi miḷa—*

L. 4. *nta dina* (//).

On comparative analysis, the following elements are revealed. SKT. *Rājarāṇi,* the eldest queen.> PKT. *Rājirāni.* (a>i). But expression, I feel, is a contamination, such as *Rājani+Rājñi* SKT. >PKT. *Rāji+* (*Rānni.* PKT.> PKT...*Rānī*). PKT.> *Rāji*+Oriya *Rāni.*> *Rājirāni,* the eldest queen; if the word, *"Rājani"* is accepted as the declension of the word, "SKT. *Rājan,* the king" in the 7th case-ending; or the queen in decorated status by the side of the king and, if the word *"Rājan"* is taken in feminine gender with *"śatṛ"* affixes. Anyway the result is the same.

SKT. *Auḍṛaviṣayika,* belonging to the province (later on, used with meaning, district, known as Oḍṛa dist.) >PKT. *Oḍḍaviṣaiia* > Proto-Oriya or Old Oriya *Odiviṣaī.*

*PKT. Telasigāma, a village Telasi by name as in (L. 2). It will not be out of place if I suggest the following in this connection. The village-name *"Telasi"* denotes, most probably the idea of producing 'oil' which otherwise expresses, "the symbol of richness, and prosperity". Such suggestion of mine is undoubtedly being supported by its adjoining village known as "Laṅjkakoṇa" as in the "line

....Srimadbāgparājo *LAṄKĀKOṆA NIBĀSINAḤ*" of the same grant. The name of this village has a long tradition of exporting "Laṅkāāṁba (in Oriya) or Kājubādām (Hindi), in English "cashew nut", to other places of India and abroad and is now situated by the side of the present Palāsā Railway Station. Now this place also is overgrown with the "cashew nut" trees, and the villagers of this and neighbouring places have the cashew nut-cultivation as their main occupation. Consequently the linguistic analysis may be:

SKT. *Taiḷasiktagrāma*, a village sprinkled over always with oil or oily substances.> PKT. *Tellasikkaggāma* Proto-Oriya. *Telasigāma*> Early Oriya. *Telagām* or *Telagā*.

SKT. *Indranandanodaya*, the rise or the birth of the son of Indra or the birth of the son of a rich man. (Here the latter is more appropriate).> PKT. *Indndanandanodaya*.> Oriya. *Indanandaṇodaya*. (Proto-Oriya may be more appropriate.)

"1. 3. *taṣta sāhasa dina Homaṇḍi*..." may be read reasonably to express the meaning, as "L. 3 *tuaṣṭa* (*tu*+*-aṣṭa*)" meaning, "but on the eighth" and therefore the linguistic analysis is, "*Tuasta* (irregular blending) > PKT. *Tasta*. (Blended syncopation.)

Oriya PKT. *Sāhasa*, year of prosperity <PKT. *Ssāhasia* (PKT. blending) <PKT. *Saraa*+*Stia* <(SKT. *Śarada*, year. +SKT. Śrīka, prosperous) =SKT. *Śaradaśrīkaḥ*. "year of prosperity"... Further Oriya. PKT. or Proto-Oriya. *Śrāhi*.>Skt. Śrīdhārika, year; and the same form with this specific sense has been to some extent analysed previously.[13]

PKT. Mila+anta=Milanta, <Skt. √Mil to meet+(anta> Skt. *Śkṭr*; a stereotyped form, which occurs only in a few adjectives used attributely.[14]

SKT. *Vidagdha*, Learned, Expert, Prosperous.> PKT. *Bidagadha*. (Anaptyxis).

After analysing linguistically, the tentative translation is: "On the day of the eighth prosperous year of the son of the Lord of the "Telasi" village in the Oḍra province was the meeting day of the Queen of Homaṇḍi."

13. Vide. *J. R. A. S.*, 1917, p. 132.
14. Vide *Origin and Development of Bengali Language*, p. 653-3...S. K. Chatterji.

From this it is now evidenced that the original oral language is taking a new shape in the hard and literary form of the most perfect "Sanskrit" language by a new mode of expression in the vulgar speech. Hence it may be remarked that the Sanskrit and other variety of perfected non-Sanskrit words and expressions are gradually either changed or replaced to their Prakrit forms or such easier forms by the common people. Thus to effect changes, the occasional violation of grammatical rules of either descriptive or traditional or historical types are generally observed. This is the case with the MIA and NIA when originated from their respective parents.

CONCLUSION. On the whole some represent the instinct of man who tried to create a world of beauty, and lustre and others are versified to constitute the monkish chronicles. Some had indeed the gravity and depth of inspiration of a nation which worships God in every shrine and through every tongue and most of them throw garlands of flowers round the neck of their rulers who voluntarily sacrificed their valuable lives for the so-called cause of their subjects for better discipline, and brilliant touch of administration. From such environments and the so-called criticism the following remarks of Dr. Bühler on Inscriptions, seem to be correct "court-poetry was zealously cultivated in India."

बघेलखण्ड के मुसलमान कवि

श्रीचन्द्र जैन*

वास्तव में हिन्दी-साहित्य के विकास में जितना हिन्दुओं का हाथ है उतना ही मुसलमानों का भी। यदि हिन्दी-साहित्य की वेदी पर हिन्दुओं ने तुलसी को समर्पित किया, तो मुसलमानों ने कबीर के द्वारा हिन्दी-साहित्य की अनमोल सेवा की। यदि मीराबाई हिन्दू थी, तो ताज मुसलमान थी। यदि बिहारी ने हिन्दू वंश में जन्म लिया था, तो रहीम, रसखान और जायसी ने इस्लाम की दीक्षा पाई थी। फलतः इसे स्वीकार करने में किसी को आपत्ति न होगी कि हिन्दी-साहित्य के भण्डार को अपने अनुपम अमूल्य रत्नग्रंथों से भरने में हिन्दू मुसलमान दोनों ने समान रूप से भाग लिया है।

इन मुसलमान कवियों की भक्तिपरक रचनाएँ अधिक महत्त्वपूर्ण हैं। राम-रहीम की भिन्नता अस्वीकार करके इन्होंने भक्ति क्षेत्र में महान् आदर्श उपस्थित किया और अपनी उदार हृदयता का परिचय भी दिया।

हिन्दू-मुसलमान के वाह्य भेदों को मिटाने तथा मैत्री भाव पैदा करने में इन कवियों की कृतियाँ निःसन्देह परम उपयोगी सिद्ध हुई हैं। भारत के विभिन्न भू-भागों में हिन्दी के सैकड़ों मुसलमान कवि हुए हैं; लेकिन मैं केवल रीवाँ राज्य के पास बघेलखंड के कुछ मुसलमान कवियों का ही यहाँ संक्षिप्त परिचय देने का प्रयास करूँगा। इनमें से कतिपय ऐसे भी कवि हैं, जिनको उपेक्षित अथवा विस्मृत कहा जाय तो अनुचित न होगा। हम तो इन्हें जायसी, रहीम और रसखान की परम्परा का ही परिपोषक मानते हैं। मध्यप्रदेश की धरा इन्हें पाकर निश्चय ही भाग्यशालिनी बन गयी है।

हाजी जहूर अली

जन्म-स्थान—रीवाँ नगर

जन्म—सन् १८३९

मृत्यु - सन् १८८९

रचनाएं—किस्सा जैतून, भजन संग्रह, स्फुट दादरे, ज्योतिष विचार और तवल्लुदनामा

---

* प्राचार्य, सान्दीपनि महाविद्यालय उज्जैन।

हाजी जहूरअली एक सूफी साधक और कवि थे। उनकी धर्मपत्नी श्रीमती दुलारी (दुलरिया) ने उनकी काव्य-साधना में विशेष योग दिया था। साधु-संग तथा सूफी काव्यों के अध्ययन से उनकी प्रतिभा विशेष विकसित हुई और वह शनैः-शनैः विरक्त हो इधर-उधर भ्रमण करने लगे। उनके दादरे आज भी बघेलखण्ड में गाये जाते हैं। प्रस्तुत दादरे में अध्यात्मवाद का स्वर देखिये :—

घट ही बसै पिय तोरा।
भटक जिन मूरख भोरा।
तन का तेल मन की बाती।
लेस के कर ले उजेरा
भटक जिन मूरख भोरा।
घट ही में गंगा घट ही में जमुना
घट ही बसै पिय तोरा
भटक जिन मूरख भोरा।
हाजी झुलसी काज हुसैनी
बन बन फिरत अकेला
भटक जिन मूरख भोरा।

"ज्योतिष-विचार" में ज्योतिष के मूल सिद्धान्तों का विवेचन पद्यों में ही किया गया है।

'क़िस्सा जैतून' की रचना प्रचलित कथा के आधार पर ही की गयी है। 'तवल्लुदनामा' में हज़रत पैग़म्बर मुहम्मद साहब के जन्मोत्सव का वर्णन बड़ी भावुकता के साथ किया गया है। धर्म-ग्रन्थ के साथ ही मसजिदों में इसे पढ़ा जाता था। इसमें मलिक मुहम्मद जायसी की शैली को अपनाया गया है। ग्रंथ का प्रारम्भ ईशवन्दना से हुआ है—

सुमिरौं आद सो कादिर नाऊँ
हरदम निसदिन असुतुति गाऊँ
नाम मोहम्मद है अपि मीठा
जिन कर कमला पढ़इ बसीठा
करहु दया दुःख हरउ हमारा

ये हस्तलिखित पुस्तकें रीवाँ निवासी हाजी शेख अब्दुल मन्ना साहब के पास सुरक्षित हैं।

शाह नजफअली सलोनो

रचनाएँ—प्रेम चिनगारी, अखरावटी !

आचार्य अख्तर हुसैन निजामी, गवर्नमेंट डिग्री कॉलेज सीधी (मध्यप्रदेश), ने इस महान् सूफी कवि का निम्नलिखित परिचय दिया है—

इनके जन्म और मृत्यु के संवत् का पता नहीं है। ये सलोन (जिला रायबरेली) के रहने वाले थे और सलौनी के प्रसिद्ध शाह करीम अली इनके पीर थे। कुरान के हाफिज थे। बुढ़ापे में रीवाँ के घोघर मुहल्ला (तुर्कटी) में रहते थे। यहीं इनका देहान्त हुआ तथा यहीं दफनाये गये थे।

नजफअली चक्षुहीन थे, लेकिन इनके ज्ञान-नेत्र सदैव प्रबुद्ध रहे। रीवाँ नरेश महाराज विश्वनाथसिंह जूदेव इनका विशेष सम्मान करते थे और समय-समय पर दरबार में बुलाकर धर्म-चर्चा का आनन्द लेते थे। 'प्रेम चिनगारी' मौलाना रूम की फारसी मसनवी की दो कथाओं का अवधी में पद्यानुवाद है। इसमें दोहा और चौपाई का प्रयोग हुआ है। प्रस्तुत पंक्तियाँ कवि की भावुकता तथा सफल अनुवाद की परिचायक हैं—

जीव से देह देह से जीऊ
विलग नहीं जस दूध मा घीऊ
पै उघरै जिय के जब नैना
तब सूझै बूझै यदि बैना
हतो जो प्रतिम आप अकेला
प्रेम बनाय खेल सब खेला
पहले अहमद जोत सँवारा
तेहि कारन सिरजा संसारा
सोई वृच्छ जगत कर मूला
दुइ जग डार पात कर फूला
एक सिन्धु बहु निकसे मोती
दीपक एकु अनेकन जोती

अखरावटी की रचना उर्दू वर्णमाला के प्रत्येक अक्षर पर आधारित है—

अलिफ अलख अल्लाह लिउँ लोका।
एकौ रोग-दोख नहिं ओका।
अहदा एक दुसर नहिं कोई।
आपुइ आप रहा है सोई।
बे बातें बहुतक मुख भाखैं।
हरि का ध्यान न हिरदे राखैं।

बात वही जो हरि को भावै
और बात कछु काज न आवै
पे परसन जब होय विधाता
बे मधु पियं होय मधुमाता
पावै पंथ प्रेम उठि धावै
पास जाय पुन बहुरि न आवै

'पे' में प्रणय की मदिरा का उल्लेख किया गया है !

हलीम

इनका जन्म एवं स्वर्गवास संवत् अज्ञात है। हलीम यों तो बाहर के निवासी थे, लेकिन इनके जीवन का अधिकांश समय मऊगंज ग्राम (रीवाँ) में ही व्यतीत हुआ था। मृत्यु के पश्चात् यहीं पर उनका शव दफनाया गया था। उनका एक हस्तलिखित ग्रंथ 'मेराजनामा' मुझे कुछ वर्ष पूर्व मिला था। १२२ पृष्ठों की यह रचना हलीम की भावुकता, कोमल कल्पना, बहुज्ञता, गहन अनुभूति, धार्मिक उदारता एवं सौन्दर्य-प्रियता की परिचायिका है। इसमें धार्मिक तत्वों का निरूपण काव्यात्मक शैली में किया गया है। फारसी की मसनवियों के ढंग पर रची हुई यह कृति उस साहित्यिक परम्परा का ही एक रूप है जिसका स्वरूप हमें जायसी की रचनाओं में उपलब्ध होता है। श्री हलीम का 'अब्दुल समद' नाम भी बताया जाता है। बघेली-अवधी में लिखा गया यह ग्रंथ चौपाई बहुला दोहे में है।

सात-सात चौपाइयों के बाद एक-एक दोहे का क्रम रखा गया है। प्रसंगों का उल्लेख शीर्षकों में हुआ है। प्रकृति-प्रेमी होने के कारण श्री हलीम ने इस रचना में प्राकृतिक दृश्यों का सुन्दर चित्रण किया है--

हंस चारि दिसि करहिं किलोला
मोती चुनहि सोहावन बोला
चकवी चकवा बारहि साधा
अब बहु पंक्षि सुहावन राधा

पनिहारिनियों की सुन्दरता निम्नस्थ पंक्तियों में बड़ी सरस है—

झुन्डन झुन्डन भरहिं पनिहारी
अति सरूप सुन्दरि सुकुमारी
मेघ ते सरस केस तिन सोहा
देखि के छवि मकरंदन मोहा
अरुन अधर अस नैन बिसाला
कंचन अमरितु भरे रिसाला

मनोरम स्थान का वर्णन कितना सजीव है।

वरन वरन सोहें चिनसारी।
जानहु रंभा करहिं धमारी।
खंभन ऊपर बने चउपारा।
सोभित चित्र बने उजियारा।
अनवन भाँति बिछउना कीन्हा।
हुरैंठाढ़ि साजि सब लीन्हा।
सोभा खन्ड देखि मन मूला।
रतन हिंडोल बने तहँ झूला।
पान जोर बीरा धरै फूल सेज भर साज।
जउन महल मा देख ही, तहाँ तहाँ सुखराज।

मौलाना मुहम्मद मंजूरे आ म 'मुस्तफा'

जन्म-स्थान—रीवाँ नगर
जन्म—सन् १८७४
रचनाएँ—मुस्तफा भजनावली, गीता अनुवाद, ज्योतिष रहस्य आदि।

रामायण, गीता, महाभारत एवं पुराणों के अनुशीलन से उनके मानस में भगवान् कृष्ण के प्रति अधिक अनुराग उत्पन्न हुआ और वह प्रेम-मूलक भक्ति उनके काव्य की आधार-शिला बनी। मुस्तफा की भाषा में उर्दू-फारसी के शब्दों का बाहुल्य और शैली में सरल प्रवाह है। राधा-कृष्ण की युग्म मूर्ति के सम्बन्ध में निम्नस्थ कविता कितनी मनमोहक है :—

सितारे झड़ रहे हों पीत पट से।
गुँथी मोती की लड़ियाँ हों मुकुट से।
कसी नाजुक कमर हो काछिनी से।
बँधी वंशी हो जामें की तनी से।
इधर उलझे हुए बाजू से बाजू।
उधर उलझे हुए गेसू से गेसू
सफाई रंग से आइना हो दंग
झलकता गौर में हो श्याम का रंग।
जुदा हो जो बराये नाम दोनों।
बने हों एक राधा श्याम दोनों।
करो अब मुश्तफा तहरीत को तय
कहें सब बोलो राधा-श्याम की जय।

गीता-अनुवाद में कवि ने छोटे-छोटे छन्दों में श्लोकों का भाव सफलतापूर्वक अनूदित किया है, जिससे वे सहज में कंठस्थ तो जायँ !

हिफ्जुल करीम मास्टर

जन्म-स्थान—रीवाँ नगर

जन्म—सन् १८८३

मृत्यु—सन् १९४७

रचनाएँ—गुंचए अफकार, शिवाजी विजय (नाटक), काव्य-संग्रह

हिफ्जुल करीम का शिक्षा प्रेम आदर्श था। अध्ययनशील होने के कारण उन्होंने जीवन का अधिकांश भाग अध्यापक के रूप में ही व्यतीत किया। उनके विचार बड़े उदार एवम् महान् थे। आपकी धार्मिकता में गंभीरता, विशालता एवं समन्वयशीलता का पूर्ण समावेश रहा और इसी कारण काव्य में राम-कृष्ण की सुन्दर झाँकियाँ मिलती हैं। वे सफल नाटककार, सफल अभिनेता एवम् प्रतिभा-सम्पन्न संगीतज्ञ थे। सूफी मतावलंवी होने के कारण उनकी कविताओं में पुनीत प्रेम के बहुरंगी चित्र उभरे हैं।

उनके कविरूप को समझने के लिए निम्न पंक्तियाँ पर्याप्त हैं--

संसार में समदर्शी वह नन्द का लाला था।
राजों में तू राजा था, ग्वालों में तू ग्वाला था।
पीने के लिये सबके, जो तूने निकाला था।
उपदेश की मिट्टी का वह एक प्याला था।

× × ×

उनका सुमिरन हर घड़ी है
रट लगी है नाम की—
श्यामली सूरत बसी है
मन में मोहनलाल की।

× × ×

याद करके श्याम को, जब मेरा घबड़ाता है दिल
श्यामली सूरत दिख जाती है आ जाता है दिल

नजीरउद्दीन सिद्दीकी 'उपमा'

जन्म-स्थान—रामनगर (रीवाँ)

जन्म—सन् १८९६

मृत्यु—सन् १९४२

रचनाएँ—उपमा भजनावली, बहारे कजली आदि।

बघेली बोली में लिखी गयी इनकी कविताएँ विशेष लोकप्रिय हैं। इनमें अध्यात्मवाद के साथ-साथ लौकिक जीवन के भी चित्र अंकित किये गये हैं। 'फूट' शीर्षक कविता में फूट के दुष्परिणामों पर प्रकाश डाला है।

चार रोज के जिन्दगी माँ
काहे गाल फुलावा।
नेति अनेति देखिके वीरा
झुरै भजन न गावा।
फूट भये करवर घौं भलभर
स्वाहा होइगा लंका।
फूट देखि के बाज देस माँ
अँगरेजन के डंका।

उनके भजन में अद्वैतवाद का स्वर अधिक मुखरित हुआ है।

जग में मोर-मोर की माया, कहीं धूप कहीं छाया।
नाता प्रेम लगाओ सबसे, जानो नहीं पराया
मायारूपी सागर है काम रूप है घाट
मोह लोभ ले चले नहाने, गये हैं बारह बाट
ईश्वर प्रेम की नाव बनाओ, धर्म का हो मल्लाह
ज्ञान की बल्ली लगाओ यारो तब होगा निर्वाह

हाफिज महमूद खाँ

जन्म-स्थान—उपरहटी मुहल्ला, रीवाँ
जन्म संवत्—१९४६ ई०
रचनाएँ—कविता-संग्रह, व्यंकट प्रताप वर्णन, बघेली-कविता-संग्रह आदि।

इनमें प्रतिभा है और लगन भी। हिन्दी के प्रसिद्ध कवियों के काव्य-संग्रहों के अध्ययन से इनकी काव्य-सर्जना विशेष सुसंस्कृत हुई है। रीवाँ में घंटाघर के सामने महाराज व्यंकटरमणसिंह की एक लौह प्रतिमा स्थापित है। महाराज घोड़े पर सवार हैं और अश्व एक पैर को उठाये है। इसी दृश्य को ध्यान में रखकर हाफिज ने प्रस्तुत कवित्त लिखा है :

अखिल असीस चन्द्र सीस को सुधारै सीस
हाफिज बिचारै पौनि पवि सों परै कहाँ।
विचरत व्यंकट को बाँकुरो विकट बाज
राज गजराजन की राज रगरै कहाँ।

काट प्रति कानन के कानन पति के कान
कानन बिचारै किलै काननि करै कहाँ।
धर डग तीन-तीन लोकन में यों प्रवीण
सोचत उठाये चौथो चरन धरै कहाँ।

प्रतापी वीर व्यंकटरमणसिहजू देव के महान् व्यक्तित्व के सम्बन्ध में यह छन्द कितना ओजपूर्ण है :

मधुधर धूम सों अंगारे निरधूम सोहैं
धधक दृग धूम सों सुधूम उगलत है।
बाढ़ी महाकाल काल भैरव सी दाढ़ी वढ़ी,
गाढ़ी गढ़ो गूढ़ जापै गाज हूँ लगत है।
सुगठ सुडौल इन्दु अंकित अमौलि पाग
मौर कलंगी सो राग रंग य्रू रलत है
वीर वीर व्यंकट को रोस सियरावै हेतु
हाफिज जनु चंद मंद चाँवरी झलत है।

सैफुद्दीन सिद्दीकी 'सैफू'

जन्म-स्थान—रामनगर अमरपाटन (सतना)
जन्म-तिथि—१ जुलाई, सन् १९२३ ई०
रचनाएँ—सैफू विनोद, श्री कुन्दन कुवारी (खण्डकाव्य), आदर्श त्यागी, भजनावली और चरण-चिह्न ।

हिन्दी के विभिन्न वादों से दूर रहकर उन्होंने अपनी लेखनी को दीन-हीनों की सेवा में लगाया। सच्चे अर्थ में वह बघेलखण्ड के लोक-कवि हैं। लोक जीवन के वास्तविक चित्र उनके काव्य में अंकित हुए हैं। बघेली बोली में लिखित कविताएँ जन जन को प्रिय हैं। 'आपन विनती' शीर्षक कविता में कवि ने ग्रामवासियों को शिक्षित बनने की प्रेरणा दी है।

भइलो अब सुराज होइ गये हैं विनती मानो मोरी
नवा जमाना देखि देखि के पढ़ा पढ़ावा थोरी
बिना पढ़े मरजाद न जाने महतारी को पीटै
मेहरी चूमि सहारे पड़ि कै, बापी काहि घसीटै
अपढ़ भये मा पुतहुँ तुम्हारै रोज उखाड़ै मेधा
लड़िका साथ अदालत करिके, खटिया खुरपी वेंचा
पढ़े लिखें अपन मरजादा, रखिहैं अपने हाथे
सैफू कहें बेबन्था संगली जई अपढ़ के माथे।

इनकी कुलच्छन लड़िका, कलऊ करे अनेत, जागा, भाई भा भिनसार, होइगा सुराज आदि कविताएँ कवि-सम्मेलनों में अधिक रुचि से सुनी जाती हैं।

सलाहुद्दीन सिद्दीकी 'किशोर'

जन्म-स्थान—उमरिया
जन्म—सन् १९३९
रचनाएँ—उलझी लटें, पगडंडी, पत्र अनजाना, अँधेरी रात, माँग का सिंदूर आदि।

परिचय पूछने पर किशोर नतमस्तक होकर बोले—

होतई खायन मात का बढ़त बाप का लीन
पै कनि बद किस्मत वहुतहूँ किशोर औ दीन।

सचमुच वे बड़े विनीत और सरल हैं। समय मिलने पर वह लिखने बैठते हैं और विशेष आनन्द का अनुभव करते हैं। खड़ीबोली की अपेक्षा उनकी बघेली रचनाएँ अधिक पसन्द की जाती हैं, जिनमें पिछड़े तथा दलित समाज की करुण दशा का मार्मिक चित्रण हुआ है।

'मजदूर किसान' शीर्षक कविता की ये पंक्तियाँ कितनी भावपूर्ण हैं:

फटी लँगोटी पहले दूभर जाड़े मां खेत बनाउब।
गरमी के का आगी बरसै ओखा लै पगड़ी मा धाउब।
नंगे पाँव डे लहरा माहीं जोतब बोउब अउर निराउब।
हड्डिन पसलिन माँ हो सब सहि हँसी मजाक न होय कहाउब।
करियन बदरा ऊपर गरजै नीचे धार धड़ाका बरिसै।
रात अँधेरी औ फेर कारी सगलेन के जिउ का डेरवावै।
औ तनेक या तुम खेतन माँ काम कराहय या समझाउब।
महलन फेर अंटारी ऊँची ओपरँ धालु जाय गोहराउब।

साहित्य भूमि बुन्देलखंड में भी अनेक मुसलमान कवि हुए हैं, जिनकी सरस काव्यधारा ने भगवती सरस्वती के चरणों का बहुकाल तक प्रक्षालन किया है। इनके सम्बन्ध में पर्याप्त सामग्री प्राप्त हो चुकी है।

KANNAḌA DICTIONARY

By N. BASAVARADHYA*

The Kannaḍa Sāhitya Pariṣat has undertaken a stupendous task of preparing a Kannaḍa Dictionary based on historical principles. When it is completed, it will be the first comprehensive, authoritative and scientific dictionary of the Kannaḍa language, with application of modern linguistic methods.

It is estimated that this dictionary will run up to five thousand pages distributed over four volumes of about one thousand two hundred and fifty pages each. Each page contains two columns and each column in turn contains forty six lines. About one hundred and fifty thousand words are expected to find their way into the dictionary as main entries. So far about eight hundred thousand prayogas or usages are recorded on separate cards.

Usages are gathered from every kind of writing in Kannaḍa. Inscriptions both published and unpublished, ranging from the earliest Ḥalmiḍi inscription of *c.* 450 A.D. up to about 1800 A.D. are tapped as sources of information. For this purpose, inscriptions published in *Epigraphia Carnatica, Epigraphia Indica, Indian Antiquary, South Indian Inscriptions, Bombay Karnatak Inscriptions, Karnatak Inscriptions, Mysore Archaelogical Reports, Hyderabad Archaelogical Reports, Inscriptions in Kolhapur District, Kannaḍa Inscriptions in Andhra Pradesh* are consulted.

Coming to literary works, books consulted range from the earliest work *Kavirājamārga* (*c.* 850 A.D.) up to *Rāmāyaṇadarśanam* of the modern period. A few of the more recent works are also consulted. In the case of the works of the old and middle Kannaḍa periods, many were consulted in manuscripts. While choosing works from the modern period, care has been taken to see that they represent the different regions of the Kannaḍa land. Words have been collected from ancient scientific and technical works also. For example from Vaidyaśāstra 'medicine', Aśvaśāstra 'horse-lore', Gajaśāstra 'elephant-lore', Chandassāstra 'metrics', Alaṅkaraśāstra 'poetics'

* Editor, Kannaḍa Dictionary, Kannada Sahitya Parishat, Banglore-18.

Saṅgītaśāstra 'musicology', Śilpaśāstra 'Architecture and Sculpture', Kāmaśāstra 'erotics', Sūpaśāstra 'dietetics', Jyotiṣśāstra 'astronomy', and Tattvaśāstra 'philosophy'. Many of the significant technical terms pertaining to current living religions like Jainism and Vīraśaivism are also listed. Besides, many of the words which are to be found only in folk-literature have also found their way into the dictionary.

Many of the earlier dictionaries have been utilised. Among such dictionaries the *Kannaḍa-English Dictionary* by Rev. F. Kittel tops the list. It happens to be an important source book. Many of the dictionaries which preceded Kittel's (for example—Rev. Reeve's *Kannaḍa-English Dictionary* and *English-Kannaḍa Dictionary, Rev.* Sanderson's *Kannaḍa-English Dictionary,* Gangadhara Madivaleswara Turumuri's *Kannaḍa-Kannaḍa Dictionary,* Gururava Vittala Mohare's *Kannaḍa-Kannaḍa Dictionary* etc.) and many dictionaries which came later (for example—Pandit Prabhanna's *Kannaḍa-Kannaḍa Dictionary,* Parishat's, *The Dictionary of Dictionaries, The Dictionary of Pampa Bhārata, The Dictionary of Ṣaṭpadi Kāvyas,* Tirumakudlu Shamanna's dictionary, Maṭhada Ruraiah's dictionary, T. K. Ananthanarayana's dictionary—all these and others are fully utilised. A few of these dictionaries are still in manuscripts.

This is primarily a Kannaḍa dictionary. Yet tadbhavas, tatsamas, anyadeśyas, religious and non-religious terms, technical terms —all these are incorporated, besides, of course, the deśya or the native words. Example: *aṅgāṅgibhāva, añce, andhatamasa, akki, akṣāṁsa, āmlajanaka, Kōrlu, toraṇa, dravya, piṭaka, ṣaṭsthala.* That means to say that all the words in the Kannaḍa language whether native or non-native find a place in this dictionary.

In addition to full words, suffixes like *kṛt* and *taddhita* which are derivatives by nature and also suffixes denoting question, emphasis and doubt are also listed separately.

SANSKRIT WORDS: Sanskrit words occupy an important place in the dictionary. All the Sanskrit words which are being used by Kannaḍa authors and all those words listed in Kittel's dictionary have been included. In addition to simple words, even compounds which are frequently used are also included in the dictionary. Some of the compound words listed in this dictionary are not listed even in Sanskrit dictionaries. Usages are not usually given for Sanskrit words. But usages are given for those Sanskrit

words which have semantic developments in Kannaḍa. Also, if the word is of a technical nature, in such cases also usages are given.

Proper names are usually omitted in this dictionary. But those native proper names which are found in inscriptions prior to 1,000 A.D. having some linguistic significance, have been included here.

Provincial words are listed; but dialectal variations are omitted. Coming to the dialectal forms, words which are purely provincial by nature are listed here. But colloquial and dialectal variations are, as a rule, omitted. Many of the idioms which have come into the language—both in literary and conversational varieties—are explained under the respective main entries.

MAIN ENTRIES

Words which are treated as main entries are grouped under verbs (*kriyāpada*), nouns (ñamavācaka), adjectives (guṇavācaka), participles (avyayas), and suffixes (pratyayas). The category to which each main entry belongs is shown in closed brackets using the symbols (*kri*), (*nā*), (*gu*), (*a*) and (*pra*). Next the meanings are described. The main criterion for deciding the meaning of a word is its usages. As far as possible the basic meanings (vācyārtha) are given first. Next the secondary meanings are indicated. Each and every shade of meaning is annotated and the usages are given. If the chronology of the different meanings of a word is not clear, then the order of meanings follow that of the usages. In case a word has different forms, the meaning is explained on the basis of its earliest occurrence. The explanation of subsequent forms comes later. Similarly if a word has many meanings, these meanings are sifted historically and explained chronologically along with the usages. To make the meanings of a word clear, usages are quoted from works belonging to all the stages of Kannaḍa language, i.e. the old Kannaḍa, the middle Kannaḍa, and the modern Kannaḍa.

The derivation of each main entry is given below the word itself. If it is a compound, the components are separated in the derivation. If a word is from Sanskrit, it is shown as Sam. in square brackets. If it is a deśya or a native word, it is shown as [de] and the cognates from other Dravidian languages are given. So also, if a word is an anyadeśya or a borrowing from a non-Sanskrit source, the language from which it is borrowed is shown after the sign "←" along with the original form. If the derivation of a word is not known or clear, question mark [?] is used.

DESCRIPTION

The following examples will give an idea of how the dictionary is being prepared.

AKKA. aka, akkal (nā). 1. hiriya sahōdari : tammakkanam kāṇal pōdātam (*Pampabhā* 8-58) ; tammakkanttimabbeyallige Gundamabbe bandu (Ajipu 1–46 va) ; ātana akka Siriyabbe paralōkavineyam māḍi (eka. VII, Soraba 46—6 : 1008) ; hingadeyakkatangiyara mĕḷadali purānganājanavaididudu (*Kannavi* 21-22) ; akkana hage bhāvana ṇantu (*gāde*). 2. (gowravārthadalli) hengasu : Gāndhārivesarinakkangaḷu tām (*Puṇyāśra* 2—46) ; maneyoḷagakkandiranuve (*Jayakā*. 1—20). 3. hengasarannu sambōdhisuvāga sarvasādhāraṇavāgī upayōgisuva mātu (avva, amma embante) ; akka peḷāroḷim nudivo bêsaram (*ādipu* 3-31); latāngi nondisumalliradakkana barpa batteyam nōduvameḷimendu (*Kādamu* 95) ; akka ninnantārī jagadoḷaḍaballar (*Dharmāmru* 5—98) ; bannire akkagalu, hōgirê ālada marakke — (*Basava* 562) ; akka kelavva akkayya ñanonda nambihôdape—vakka Chennakka (*Basapu* 14-3) ; akka bappenu bidu seṛage (*Bharacha* 36-35). 4. hengasina hesarina koneyalli (avva, amma embante) seruva mātu : Udā — Nambiyakka, Mahadeviyakka, Rāmakka. 5. Apurvavāgi gandasara hesarina koneyalli seruva mātu : mārakka arasar banamā (vā) si pannichhāsiramanāḷe (*Eka* VI, 163—1 : 780). aka_1 : 1. berāḷgaḷoppirduvāyakanamghriyugaḷa pallavadi (Mōhaṭa 23—14) (Mōhaṭa 13—36; 24—19; 25—5; 31—21; 33—52; 33—63; 40—26 *nō*) [ā + aka = āyaka]; nirutadindavaru śuchiyāgi hāsutalāyakana kuḷḷrisi baḷikkam (*Prabhupu* 8—66) ; muppoḷala jaisida sadasivana patnigantahkaranadanneyeyeeyakanenippudanudāharisuvante (*Saundapu* 13—40) [yī+aka=yīyakka].

Akkal : 1. 'akkalmaya' parā. 2. Sūḷeyara negaḷte nāde tanagaḷti dalakkaḷe sūḷeyāgaḷe (Pampabhā 4—49) ; Kontimādevigamonduttaramādal karnambettakkale [Pāṭam. kkane, rkale] (*Pampabhā* 12—125). ¶ Bahuva : akkamgal, akkagalu, akkandir, akkandiru, akkanavaru ityādi. ¶ Gowravavannu athavā preetiyannu tōrisuvaga — akkachhi, akkanni, akkamma, akkayya, akkavva, muntāda ṣamāsarūpagaḷū untu.

Akkatangiya kallu=jotejoteyāgiruva eradu kallugaḷu; ivugaḷalli ondu doḍḍadu, ondu chikkaḍu. *Akkatangeya katte*=jodijodiyāgiruva kattegalu, ivvgaḷalli ondu doḍḍadu, ondu chikkadu; īsanyadalu akkatangeya katteya oḷagereyoḷangana guḍḍada kôḍugalle gaḍī. (Eka VII *sivamo*. 71—37 : 1431).

[De || Tami, akkā, akkai, akkan, akkal;
Mala. akka. Tulu akka, akke; Koda akke;
Telu. akka; Kōla. akkābāyī; Gondi. akkā, takkā
/Sam. akkā= tāyi; arkā = jyeshta bhagini;
Prā. akkā = sahōdari]

Akhada, akkada, akhāda (nā). kusti māḍuva pradeśa; mallayuddada ranga: Sumitranembarasam mānakashāya mahāgarvitam mallayuddhadoḷ kusalanakha [ḍa] dol palarumanikki geldu (*Cāvumu* 46–2); mattam maletu nindu akkadadol pokku bāhappaḷisi (*Girika* 2–105 va); Ikkaḷadantakkha [kha] dadoḷ kadangi piḍidaunkal balla mallar (*Dharmanā* 2–48); kembatteya misuguva pāsembakkaḍadoḷu navaghusruṇa vimisrita gandharajamanangadoḷittu (*Jayakā* 8–50).

Akkada: jagajattigalakkadangaḷoḷ maraḷade pōrva (*Sūktiṣū* 4–85); karatalava māṛuddi bhujadali siradalamdakkaḍada mannanu beraḷaludirici (*Kuvyāka* 19–41); jattigaḷā piriyakkadamā poḷala baheyoḷu badhuramāgiye ṭeevḷhudu. (*Sripāla* 1–68). *Akkadā*: mūraneya jāvada hottige ellarū akhadadalli sêridaru (*Jhārāni* 28).

[*Prā. akhādaga, akhādaya* (<Sam. akṣavātaka, akṣavāta);
Pāli. akhavāta/*Marā* akhāda, akkhada; *Him.* akhādā]

It is made sufficiently clear that this dictionary is a living symbol of the Kannaḍa language, literature and culture. This is the first of its kind in Kannaḍa. It is significant to note that no other Indian language possesses a dictionary of this kind and magnitude. Many very interesting quotations full of literary value make this dictionary a living book also.

To sum up, this dictionary is not just a replica or the enlarged version of the Kittel's dictionary, though it is highly indebted to the latter work. This dictionary has gone far ahead of all the former attempts. Many of the inscriptions, works and articles which were not available to Kittel are used here as source of material. It really supplies a long-felt need of the scholars interested in Kannaḍa language and literature and is likely to occupy the highest position in Kannaḍa scholarship.

JURISTIC PERSONALITY OF HINDU DEITIES

By A. S. NATARAJA AIYYAR*

I was a Research Scholar in the Ganganatha Jha Research Institute, Allahabad from 1946 and I am now a Research Scholar under Pandit Rajeshwar Shastri Dravid, Head of the Prācīna Rājaśāstra and Arthaśāstra, Sanskrit University, Varanasi. While I was in the Ganganatha Jha Research Institute, I wrote down the results of my study on the Juristic Personality of Hindu Deities in a note-book and sent the same for scrutiny and approval to Sir S. Varadachariar, Retired Judge, Federal Court of India. He took much interest in the subject and wrote down his remarks, criticisms and views on my note-book. When I read and re-read the notes and comments of the learned Jurist on my note-book, they formed an intelligent survey and judgment of the thesis in all its aspects.

This happened in 1952.

I then delivered a course of lectures in the Law Faculty of Delhi University on the above subject. Later in 1954 I published the results of my research on the above subject there in the *Journal of the Law Facuty*—Vol. II, no. 1, April 1954. At that time I had not the authority of the Jurist to publish his remarks made in my note-book under his name. Hence in a few places I stated in the Law Faculty publication that "a great authority on this subject states". Readers could not guess as to who the "great authority" could be.

As time was flying and as Sir S. Varadachariar fell sick, I made bold and asked him that I should be permitted to publish his remarks made on my note-book, under his name. In his letter dated 20-3-1962 Sir S. Varadachariar writes:

> "I would like you to make sure that the intended publication will not involve you in financial loss. In the event of your deciding to publish it, I have no objection to your disclosing my name in respect of what I have written in your note-book".

* V. S. Sangaveda Vidyalaya, Ramghat, Varanasi.

Now I shall place before you the entire remarks as written by Sir S. Varadachariar in my note-book. I shall place before you a very brief statement of what I have discussed in my note-book—just enough to understand the context and bring out the appropriateness and weight of the remarks of the great Jurist. The remarks of Sir S. Varadachariar are given in their entirety and are numbered I to XII with an Introduction for convenience.

I began my thesis by quoting relevant passages from the judgements of the Privy Council and the judgements of the several High Courts, all showing that the Juristic Personality of the Deities in Hindu Law is well settled.

Thereupon Sir S. Varadachariar writes :

> "Why such long quotations to support a proposition on which there is no difference of opinion—whatever differences there may be about its further implications".

Then I referred to the texts of Mīmāṁsā Śāstra, *Śabarabhāṣya* and other *Smṛti* texts in the judgments in the Full Bench case of I.L.R. 37 Calcutta 128—including the leading judgment of Asutosh Mukerjee in that full bench. The initial question for consideration was the meaning of *Devatā* as used in Hindu *Smṛti* texts and in the Mīmāṃsā and Vedānta Śāstras.

The learned Judge has an elaborate note as follows :.

1. "The use of the word "Deity" "God" in this context will be misleading. These words in English carry the connotation of a "personality". Not so in the Mīmāṁsā. The Mīmāṃsā has a Nirīśvara (निरीश्वर) (non-theistic) school. Hence the Mīmāṁsā contents itself with defining देवतात्वम् as mere हविरुद्देश्यत्वम्. This is why in the passage already quoted from *Śabarabhāṣya* the word अविग्रहार्थं is used."

I therefore consulted Murray's *Oxford Dictionary* and found exactly as the learned Jurist had noted—"Deity" (with a capital *D*) referring to God, Supreme Being and "deity" (with no capital) referring to god, a divinity, a divine being, one of the Gods worshipped by a people. Hence I have used Deity for ईश्वर and परब्रह्मन् ;

'deity' for a god like Indra. This has been kept in mind throughout and followed.

Then I quoted the relevant text of the Mīmāṁsā Siddhāntins showing that the result of the sacrifice, viz. *svarga*, proceeds from the sacrifice and not from the Deity.

शब्दश्च यजति शब्दात् फलम् आह

This means that the Vedic text declares clearly that the fruit proceeds from that which is denoted by the root यज् "to sacrifice", not from the Deity.

II. Thereupon Sir S. Varadachariar remarks:

"This is the whole basis of that (Mīmāṁsā) School. The text (quoted above), not the deity is responsible for the *Phala*".

Sir Asutosh Mukerjee has quoted in his judgment the Mīmāṁsā conclusion that the *Devatā* or deity cannot hold property.

III. On this Sir S. Varadachariar remarks:

"The strict Mīmāṁsā has little regard for or faith in temple worship. And what is the use of relying on it for deciding whether, in the other view (the Vedānta) which regards ईश्वर as embodying himself in a विग्रह, he can hold property or not".

This remark naturally leads to the arguments in the Vedānta to which I now turn.

The "Devatā Adhikaraṇa" in *Śaṅkarabhāṣya* is dealt with by me. The learned Judge remarks as follows and his remarks bring out the different angles at which the two Śāstras (Mīmāṁsā and Vedānta) regard the question of the *Devatā*. But both the schools have this question in common viz., whether the *Devatā* has a form and this necessarily involves the further question whether the *Devatā* could hold property. Sir S. Varadachariar remarks:

IV. "It will be misleading to ignore the particular sense in which *Devatā* is used here. *Devatā* here represents not the 'worshipped one' but 'worshipper'—a subordinate deity who is still a *Karmabaddha* (कर्मबद्ध) and aspires

> to become emancipated. That is why the question : Are *devatās* entitled to practise Brahmavidyā. This is not analogus to the discussion in the *Śabarabhāṣya* which relates to the capacity of *Devatā* as the worshipped one. If *Devatās* have no existence at all, or no body at all, no question as to the emancipation will arise. Śaṅkara has therefore to argue the case on the assumption that they have a body (not necessarily anthropomorphic) that is the result of Karma".

I then proceed to the five-fold sources to prove the existence of the Deity or deity.

"मन्त्र-अर्थवाद-इतिहास-पुराण-लोकेभ्यः विग्रहवत्त्वाद्यवगमः"

I wrote : "This sentence is very significant and occurs eight times in the "Devatā Adhikaraṇa" of the *Śaṅkarabhāṣya* and establishes that the *Devatā* has body etc. and bases this on five sources, viz., (i) on the knowledge obtained from the Mantra and (ii) Arthavāda Text of the *Veda,* (iii) on the statements in the *Purāṇas* and (iv) *Itihāsas* and (v) on the ordinary experiences or practices of the world followed in the ordinary run of daily life". Therefore Sir S. Varadachariar remarks :

> V. "Śaṅkara differentiates the *Devatā* from Absolute or Brahman. There are obvious difficulties in reconciling this course with 'Temple worship' in all forms because in many instances the worship in the Temple is not that of the subordinate deities but of Īśwara or the Absolute".

And, of course, there are passages from *Śaṅkarabhāṣya* proving that Īśvara or the Absolute assumes a form for the sake of the worshippers.[1]

I conclude the Vedānta section by showing how Śaṅkara answers Śabara's arguments and conclusively establishes the five aspects of a *Devatā* viz.. his body, wealth, etc.; this shows the necessity of accepting Śaṅkara on questions in Temple worship.

Sir S. Varadachariar remarks :

> VI. "The question is not one as to the relative greatness of Śabara and Śaṅkara. The one (Śabara) is commenting on the Mīmāṁsā, which is not necessarily theistic and

1. Brahma Sūtra Bhāṣya I. 1.20 and I. 1.21,

the other (Śaṅkara) on the Vedānta which is at least to a certain extent theistic".

I then have a special section discussing as to how Rāmānuja, coming later, follows Śaṅkara completely in his (Rāmānuja's) exposition of the "Devatā Adhikaraṇa" in his *Brahma Sūtrabhāṣya*. Sir S. Varadachariar remarks on this :

VII. "Rāmānuja is out and out theistic and his school goes further than Śaṅkara and holds that even the 'Absolute' is capable of being worshipped in Temples."

The concluding sentence as summarised by me on this section is as follows :

"The conclusion to be drawn is that according to the Vedānta the *Devatās* are real and have a body and therefore there could be no objection conceding full juristic personality to the Deity or *Devatā* or to the idols representing the Deity or *Devatā*".

VIII. Sir S. Varadachariar remarks on this as follows :

"If *this* is granted the assumption on which Śabara's arguments rest will of course go".

The word '*this*' has reference to the above sentence of mine : 'The conclusion to be drawn etc.' quoted above.

The next part of my thesis deals with the Medhātithi's *Bhāṣya* quoted in part by Sir Asutosh Mukherjee. Medhātithi deals with the analogous question of the dedication to God saying "this is not mine", "this is the god's property" in the Darśapūrṇa sacrifices and in the Durgā sacrifices and the like.

IX. Sir S. Varadachariar remarks on this :

"This kind of discussion becomes material out of a theory whether acceptance is necessary before it can become *Devaswam* (देवस्वम्) or whether mere abandonment *Tyāga* (त्याग) by the previous owner is sufficient."

I conclude this section by answering the conclusion of Sir Asutosh Mukerjee in the Full Bench case, viz., that after the en-

dowers divest themselves of the dedicated properties the King as the ultimate protector of the State undertakes the supervision of all endowments and that therefore the endowments are valid. I show that the correct steps leading to the conclusion should be :

1. The owner is divested of his rights.

2. The Gods accept as they are juridical persons.

3. The property vests in the idol as a juristic entity and the courts enforce the same by recognising the endowment and by protecting it. The conclusion as to the validity of the endowment is the same in both cases but there is a variation in the chain of argument.

Sir S. Varadachariar writes the following note :

X. "Is acceptance necessary in such cases? The Muhammadan Law doctrine dispenses with the requisite of acceptance in the case of a Wakf (though possession must be handed over to the Wakfi)".

This has raised an important question of comparative law which has been later answered by me in detail in my thesis.

I now proceed to the section of my thesis showing that the juristic personality of the Hindu idol is real and not fictitious. I proceed to discuss *inter alia* the theory of fiction as postulated by Pollock and the realistic theory of Gierke followed by Maitland.

XI. Sir S. Varadachariar writes :

"To a non-believer it must be a fiction or merely 'artifcial personality'. In these instances the proper approach will be to consider the question from the point of view of the Endower. He believes in personality in most cases. To the non-believer the interests of trade are all important. Hence the western writers' discussion of personality of companies, corporation etc. In the middle ages they discussed about the personality of God, of the Church, the Bishopic and the Eleemosynary bodies etc. Each school must evolve 'legal' conceptions suitable to its ways and ideas"..

In the concluding portion of this section reference is made by me to English Law. "Bracton tells us that a gift to a Church is made in the first instance to God and only in the second place to the ecclesiastic in charge of it."

XII. Sir S. Varadachariar makes a special reference to this passage saying : "Note", and regarding the Eleemosynary Institutions of the West remarks, "But that ("The Eleemosynary Institution of the West") is admittedly a fictitious person, not so the Idol. *'Deva'* we regard as a sentient being".

CO-ORDINATION OF INDIAN RESEARCH

By H. R. Diwekar*

Ganganatha Jha Research Institute invited me as a Pandit from the Vaidik Samshodhana Mandal Poona, to take part in the Pandita Parishad, arranged at the time of its Silver Jubilee. It was known to very few, that I did not belong to Poona, but was associated with Allahabad. As a resident of the then Gwalior State, I had passed all my examinations right from the Entrance Examination of 1901 to the M.A. Examination of 1913, which I passed from Queen's College, Benaras, along with Dr. Gopinath Kaviraj and the late Acharya Narendra Deva as students of Dr. A. Venis in Epigraphy and Paleography. After remaining a research scholar in Benaras for a year, I was appointed as an Assistant to Dr. Ganganatha Jha in Muir Central College. I was here fortunate enough to have students like the late Amarnath Jha, Dhirendra Verma and others. After working for a year and a half, I left the post and joined D. K. Karve of Poona. It was here that I gave a helping hand in starting Indian Women's University, Bhandarkar Oriental Research Institute and All India Oriental Conference. I left Poona in 1931 and returned to my native place Gwalior and worked in that State as a Headmaster, a Professor and a Principal. I was also one of the founders of Scindhia Oriental Institute, Ujjain, I am at present engaged in carrying on research work at Poona. So much will suffice for self-introduction and no more words need be wasted on it.

Now I turn to my subject. In the teens of the 20th century when I became an M. A. the only degree which loomed before our eyes was that of D. Litt. which required deep research work and very few aspired for it. The number of Universities in existence in India could be counted on the fingers of one hand. There were some colleges affiliated to these Universities and not all of them were Post-Graduate Colleges. The number of students was not enormous and there were no other attractions except study before them. But now in the sixties of the same century, everthying is completely changed. There are so many Universities that it will take some time to count them. There are hundreds of colleges and students can be numbered by thousands. A middle degree of

* 80, Mitra Mandela, Parvati, Poona—9.

Ph. D. has been instituted between M.A. and D. Litt. and classes are opened to prepare research students for that degree. Research work is thus not rare and every year a number of research workers getting the Ph. D. degree is emitted out by every University. Research work is thus greatly multiplied and consequently research institutions are also coming in existence in every province of the country and in every branch of learning. The field of research is thus greatly expanded. There appear signs that it will widen more and more in all directions.

But there is a great drawback in this multiplicity of Indian research which has been desirable, nay—enviable : It is want of co-ordination. On account of this, what is done in Tamilnad is not well-known in Rajasthan and what has been found in Bengal remains well-nigh unknown in Gujrat. In keeping this provincial research hidden from each other, provincial languages have also played their part. All Indian savants do not know all the Indian languages and thus a scholar of Maharashtra remains ignorant of the research done and published in Uriya language and a Kannada student is depriv-ed of knowing what is discovered in Kashmir and published in Dogra language. This want of contact is bound to exceed as we proceed further in the introduction of research in our mother tongues.

Then, there are also types and kinds of research. All research cannot be interesting to all. The subjects of research may be various and particular persons may be interested in particular sub-jects. Even in the same subject, there can be kinds of research, out of which some may be of local importance, some of provincial importance, some others of national and a few of international importance. For instance, research done about Shivaji's sword called Bhavani may be very valuable to the Marathas but it will not be so to the Rajputs, who may be equally interested in Rana Pratap's horse named Cetaka. At present very little is known about both—the sword as well as the horse—except their names. It is not of less importance to find out whence both the horse and the sword came, how they were presented to their masters, in which particular battles were they used, and other details about them. But this research, though historical, will not be of equal importance to all students of history, because it will, after all, be of provincial importance.

If, however, the subject be, for example, 'Downfall of the British Empire in India', it will be of national importance. Every student of history will be eager to know its causes, how it was brought about

etc. And if for instance, the subject is 'History writing' and if it is discussed, what points should be mainly considered while writing any history, what are the topics to be avoided, what are the principles of the subject and so forth, it will be not only important for the whole of India but for the whole world and thus its value will be not only national but international. Irrespective of the work done, the troubles taken and the books consulted, the research work can be valued from various standpoints and can be divided accordingly.

It is not meant by this division to belittle any research. Local research must be undertaken and encouraged. Take for example the subject 'Trees in India', 'Our rural customs and forms of marriages', etc. Such subjects are considered quite unimportant by us but western scholars pay a brief visit here, collect what meagre information they can and with that grain covered by chaff of imaginary things, publish some books on Indian information and we then base our research on such a book. All this needs a change as early as possible. What I aim at, is that our researches should be more widely known.

But in India there is no proper machinery for it. In European countries, it is more systematically done. For instance in the University of Paris, every thesis submitted, is required to be printed and a particular number of copies to be supplied to the Examining University, which on its own part supplies the copies to various other Universities, to be indexed properly. Thus if any scholar wishes to take a topic for research or a guide wishes to suggest it to be undertaken by his scholar, he is in a position to know what and how much work is done therein and how much remains still to be done.

Some such machinery is absolutely essential for research work which is at present done in our Universities, quite at random and without the least notice being taken of the work done elsewhere even in the Indian Universities. Here is given a rough sketch of the required machinery in question. In the first place, there should be a body—however small—in every University to sift the thesies presented to that University. This body should classify them from their utility point—i.e. whether that research can be useful more in their province or outside. If it is that it is of inter-provincial utility it should be sent to another provincial body, just above the local one. This body should make a list of all such theses, select

F. 13

those which can be of use from the national standpoint and send these latter to the third central body, All Indian one. This body should also follow the same procedure and arrange to publish theses which will be of international importance and to send them to foreign Universities. Thus there will be a chain of bodies, one above the other, to decide the usefulness of the researches from local, inter-provincial, national and international views.

A similar arrangement will have to be made for the media of researches. A thesis of local utility may be written in local language, but if it is of inter-provincial use, it should be written not in the local language, which is bound to narrow its utility but in Hindi or English so that it can be inter-provincially used. Similarly, if the topic is of international benefit, the medium must be English or some European language. Thus would the theses be well-known, the names of writers far-famed and the research work will be viewed in its right perspective. No narrowness should be allowed to enter the field of knowledge, which should be made available to all interested in it. Details may differ a little, but some such machinery is quite necessary. A small beginning will have to be somewhere made and Dr. Ganganath Jha Research Institute should well commence the work—without minding whether it will be modest or brave, small or great.*

* [It may be mentioned here that the Institute has already begun the work of co-ordination of Indian research by bringing out its first *Annual Bibliography of Indological Studies;* the first volume (1969) is shortly going to be published.—Ed.].

PROCEEDINGS OF THE ANNUAL MEETING—1969-70

The Annual Meeting of the General Council of the Ganganatha Jha Research Institute, Allahabad was held on May 3, 1970 at 5 P.M. in the Institute building. The following members were present :

1. Dr. Babu Ram Saksena, Vice-President.
2. Shri A. B. Lal, Vice-Chancellor.
3. Shri Prabhakanta Mishra.
4. Dr. Ram Shanker Dwivedi.
5. Dr. Kamlesh Datt Tripathi.
6. Shri S. N. Dwivedi.
7. Prof. Śyāmanārāyaṇa.
8. Shri Shyam Narain Pande.
9. Shri V. Hanumanthachar.
10. Shri Sudhakanta Mishra.
11. Shri Ramakanta Mishra.
12. Shri D. M. Tayal.
13. Shri Yudhisthir.
14. Dr. Shri Ram Sinha.
15. Smt. Prema Tewari.
16. Shri Rudrakanta Mishra.
17. Pt. G. P. Bhargava.
18. Prof. S. P. Chaturvedi.
19. Prof. R. M. Shastri (Invitee).
20. Dr. Rai R. C. Agarwal (Treasurer).
21. Dr. Jayakanta Mishra (Secretary).

In the absence of the President and the senior Vice-President, Dr. B. R. Saksena presided over the meeting.

The meeting began with 'Maṅgalācaraṇa' by Pt. Sita Nath Jha.

2. The following condolence resolution was passed, all standing in silence for a minute :

"Resolved that this meeting of the General Council of the Ganganatha Jha Research Institute places on record its deep sense of sorrow at the passing away on May 3, 1969 of a most esteemed

Honorary Member, Benefactor and Member of the Editorial Board of the Ganganatha Jha Research Institute Journal, Dr. BIMALA CHURN LAW, M.A., LL.B., Ph.D., D.Litt., Hony. D.Litt. Allahabad University; Hony. Member, Royal Asiatic Society of Great Britain and Ireland; Member d'Honneur de la Societe Asiatique de Paris; Ex-President and Fellow, Royal Asiatic Society of Bengal; Hony. Member, Royal Asiatic Society Ceylon Branch, Hony. Fellow of the Bombay Asiatic Society ; Ex-Fellow, Calcutta University; Author—*Tribes in Ancient India, History of Pali Literature, Historical Geography of Ancient India, etc.*

Dr. B. C. Law, one of the most versatile Indian scholars, had made a name for himself in the field of Indological studies. He was also a well-known philanthropist having donated several thousand rupees to good causes all over the world. It was one of our cherished desires to have a hall in this Institute constructed from donations made by him and indeed he had promised to make a suitable donation for this purpose, but unfortunately that promise could not be made good by him owing to his death. He had donated the second edition of his *Indological Studies* (Parts I, III and IV) to this Institute, and had donated the cost of a shelf named after him as "B. C. Law Presentation Shelf". Thus, in every way, he was an ardent well-wisher and generous friend of this Institute. He always took a keen interest in the activities of the Institute. The General Council offers its sincere condolences to the members of the bereaved family.

Resolved further that a copy of this resolution be sent to the members of the bereaved family."

3. The Secretary informed the meeting that the following Members had informed in writing that they will not be present :—

1. Prof. K. C. Chattopadhyaya, B. 3/178 Shivala, Varanasi-1.

2. Shri Balkrishna Rao, Amaraoti, 15 Tagore Town, Allahabad.

3. Shri S. S. Khandelwal, Motilal Nehru Road, Agra.

4. Dr. Uma Shankar Joshi, Vice-Chancellor, Gujarat University, Ahmedabad-9 (Gujarat).



Dr. B. C. Law, Honorary Member & Editor
(Died May 3, 1969)

4. The minutes of the last Annual Meeting of the General Council held on February 8, 1969 as printed in the Journal of the Institute Volume XXIII were confirmed.

5. The Secretary presented the Annual Report for the period 1-2-1969 to 31-3-1970. It was adopted after a few corrections (printed separately).

6. There was a general discussion on the Annual Report. It was resolved that the various suggestions made by the members should be placed before the Executive Committee for such action as it deems fit. It was suggested that—

(i) in future the Annual Report should invariably cover the period 1st April to 31st March;

(ii) in future a definite procedure for appointments in the Institute be laid down;

(iii) an Advisory Committee should be appointed for the purchase of books and manuscripts;

(iv) it may be considered if some books in the Institute could be lent out to the members;

(v) a list of the members of the Institute should be made available to the members;

(vi) a publication series known as Dr. Umesha Mishra series may be undertaken by the Institute;

(vii) half the members of the new Management Committee likely to be set up on the Government of India taking over the responsibility of running the Institute may be chosen from the members of the Institute;

(viii) the Institute expenses on telephone, cycle and electricity be reduced as far as practicable;

(ix) the Institute should publish a catalogue of Persian and Urdu Manuscripts in it;

(x) the Institute should arrange lectures by reputed Indologists every year and pay suitable honorarium and travelling expenses to them.

7. On the suggestion contained in the letter dated April 24, 1970 of Pt. K. C. Chattopadhyaya the General Council passed the following resolution :

"Resolved that this meeting of the General Council of the Ganganatha Jha Research Institute expresses its satisfaction at the reported decision of the Government of India to take upon itself the complete financial responsibility of running this Institute and developing it as a centre of Research under its patronage and welcomes it."

8. The Treasurer presented the Budget for 1970-71, which was adopted. (Printed along with Annual Report—1969-70).

9. The Audit Reports on the accounts of the Institute had not been received, so they could not be taken up.

10. The meeting ended with a vote of thanks to the Chair and the Members.

ह० ईश्वरी प्रसाद
३–५–७०
उपाध्यक्ष
गंगानाथ झा अनुसंधान, संस्थान,
इलाहाबाद ।

Sd. Jayakanta Mishra
Honorary Secretary
3/5.5.70
G. J. Researsh Iinstitute,
Allahabad—2

ANNUAL REPORT 1969-70

For and on behalf of the Executive Committee of the Ganganatha Jha Research Institute, Allahabad, I present the following report for the period February 1, 1969 to March 31, 1970.

Development Plan

It is a matter of great satisfaction to report that the Government of India in the Ministry of Education have accepted in principle the Institute's Development Plan. In February 1969 they sanctioned for the present the creation of the following five posts on 75% grant basis :–

One Librarian in the scale of Rs.400–50–950.

One Assistant Librarian-cum-Office Assistant in the scale of Rs.275–15–450.

Two Research Stipendaries @ Rs.300/- P.M. fixed.

One Janitor for Manuscript Reading Room in the scale of Rs.105–3–195.

They also agreed to revise the maintenance grant and all told this year they granted Rs. 22,500/- to the Institute for items of continuing expenditure on 75% grant basis.

They also agreed to finance on 60% grant basis the completion of the Library building. For this during 1969-70 they sanctioned a sum of Rs. 64,529/- only for the construction of the Basement Hall, the Ground Floor Hall and the roads approaching the Library to be constructed at a total estimated cost of Rs. 1,07,548/-. So far the Government of India have paid Rs. 20,000/- only as the first instalment out of this amount of Rs. 64,529/-

They further agreed to finance on 75% grant basis the purchase of various items of equipment and furniture including 20 electric fans, new shelves, chairs, tables, micro-filming machine and readers, airconditioning of Manuscript Hall etc. For this purpose they agreed to the expenditure of Rs. 75,000/- and on 75% grant-in-aid basis they have paid to the Institute a sum of Rs. 56,250/-.

The Government of Uttar Pradesh came to the aid of the Institute by sanctioning the matching amounts for the above items of development programme as follows :

For 5 posts............Rs. 4,140/-.	}	Total=
For building..........Rs. 16,666/-.	}	Rs. 39,556/-.
For equipment........Rs. 18,750/-.	}	

Still, there was a shortage of matching amounts and lots of efforts had to be made to raise funds from various sources. The Income-tax Department very kindly exempted the donations made to the Institute from Income-tax under section 80 G of the Income-tax Act, 1962. Pandit K. L. Misra, Dr. Sri Ram Sinha, Professor Shyam Narain and various other members and well-wishers of the Institute all over the country and above all Dr. A. N. Jha--Dr. Ganganatha Jha's youngest son, made sincere and continued efforts to raise funds for the purpose and I am happy to report that Rs. 16,500/- have been collected during the period under review.

I am happy to infrom the Members that besides the above, the Government of Uttar Pradesh in the Agriculture Department sanctioned a sum of Rs. 25,800/- to the Superintendent of the Government Gardens, Allahabad for the beautification of the roads in the Motilal Nehru Park adjacent to the Institute. Efforts are also afoot to have these roads fitted with lights, as this is the darkest corner in the Park after dusk. Moreover, they have also enhanced the maintenance grant by Rs. 5,000/- So that we now get a recurring grant of Rs. 10,000/- annually from the Uttar Pradesh Government.

The Institute has been requesting the U. P. Government to sanction the two small portions of land lying adjacent to the Institute gate for construction of staff quarters etc., but unfortunately, so far its request has not been acceded to.

The Nagar Mahapalika was approached for exempting the excess water-tax and for an annual maintenance grant. I am happy to report that though it could not exempt the Institute from water-tax, it has sanctioned an annual maintenance grant of Rs. 4,000/- to the Institute.

Finally, a leading Rais and Banker of Allahabad, Sri Beni Prasad Tandon, on behalf of the Sri Beni Prasad Sarojini Tandon Trust, very graciously made a donation of Rs. 5,000/- in quarterly instalments of Rs. 625/- extending up to two years to begin with for founding a scholarship for *Mahākālasaṁhitā* work.

Recently Dr. V. K. R. V. Rao, Minister for Education in the Government of India, has announced in Parliament that the Government of India have further decided to take upon itself the full responsibility of developing this Institute in all its aspects in accordance with the wishes of its General Council, which, Members will recall, passed a resolution as early as December 31, 1967 to the effect that "If the Government of India gives a substantial financial aid to the Institute a reasonable control over the working of the Institute by the Central Government will be acceptable to it." The Executive Committee of the Institute has welcomed this news and passed a resolution expressing its satisfaction over the reported decision of the Government.

It is hoped that under the circumstances very soon the financial worries of the Institute would be resolved to a great extent and its Development Plan will come into full swing. It will then be possible to carry out in full the research programmes and activities of the Institute and fulfil its founders' dreams of making its facilities available to the maximum benefit of all.

Meanwhile as a result of these efforts the huge overdraft loan of Rs. 33,664.75 P. has been wiped out and the salaries of its staff at last have improved. The conditions of service of the employees have also been considerably improved. Thus, it has been possible now to give benefits of Provident Fund to them. Moreover, improvement in the upkeep of the Institute's lawns and garden has been made possible and new garden materials (such as a stone-roller and a grassmower etc.) have been purchased. The construction of the road leading to the Library Hall has been partly carried out. Barbed wiring all around the Institute has been ordered. The construction of 2 servants' quarters have been approved and the present servants' quarters have been provided with electricity.

The construction of the Basement Hall is complete, and the Ground Floor Hall, the foundation stone of which was laid on November 7, 1969 by Srimati Saraswati Giri, wife of the President of India, on the occasion of the Silver Jubilee of the Institute, has also been partly constructed up to the intermediary balcony. It is expected that the Halls will be complete in all respects within the next 2 months. It would be necessary to continue the construction work of the First Floor lest the construction of the lower halls should be spoilt. The completion of the building in this way would provide ample space for storing of books and manuscripts and also for

reading rooms and rooms for research students who throng this place from all over India.

Equipment and Furniture

During the period under review the Institute has purchased 44 steel racks, 27 steel book-shelves, 58 chairs (including 25 steel chairs), one safe and 12 tables of various sizes at a total cost of Rs. 40,832.10 P., one airconditioner along with the necessary false roofing etc. at a cost of Rs. 8,023/-, 17 A. C. ceiling fans and one table fan at a cost of Rs.5,680/-, one Gestetner Duplicating machine with accessories at a cost of Rs. 5,083.29 P. and one Devanagari Typewriter at a cost of Rs. 1,924.45 P. In other words the total cost of all articles so far acquired amounts to Rs. 61,542.55 P. For airconditioning of the manuscript room the changing of D. C. wiring into A. C. wiring and the proper lighting of rooms and roads is likely to cost nearly Rs. 5,000/- more. A microfilm Recordack Reader has been ordered. More funds are necessary however for installing the full microfilming unit and for the purchase and fixture of equipment, furniture and electricity in the new constructions but so far as the old building is concerned, it has now sufficient furniture to carry on the activities of the Institute.

Reading Room

One of the obvious results of the above has been the extension of the hours of the Reading Room from 1 P.M. to 8 P.M. on all working days.

Recognition by the University of Allahabad

The University of Allahabad has not yet recognised the Institute as a place of Research for purposes of awarding research degrees. The Sub-Committee appointed by the Academic Council for the purpose met recently to finalise its report and it is understood that it has also recommended in favour of recognition. It is hoped that before long the University would give recognition to the Institute.

Silver Jubilee

The Silver Jubilee of the Institute was celebrated on November 7 and 8, 1969. The full report of the Silver Jubilee will be published in a subsequent issue of the Institute Journal. The Government of India gave the Institute a grant of Rs. 10,000/- on a 75% grant-in-aid basis for the Silver Jubilee celebrations and the Insti-

tute was able to collect a sum of Rs. 32,378.42 P. as Silver Jubilee donations. The function was a grand success and it succeeded in drawing the attention of scholars and members of the public all over India and abroad.

There were in all five sessions of the Silver Jubilee celebrations. The main function was held on November 7, 1969 under the presidentship of the President of India in a spacious and beautifully decorated Pandal on the Institute lawns. The publications of the Institute on the occasion (including the I Volume of the Umesha Mishra Commemoration Volume) were announced by Professor Shyam Narain; the oldest worker of the Institute Pandit Jayakishora Jha was honoured by the Rashtrapati with a purse of Rs. 251/- and a woollen shawl; and the oil portrait of the late Secretary of the Institute Mahamahopadhyaya Dr. Umesha Mishra was unveiled by the Rajyapal of Uttar Pradesh Dr. B. Gopala Reddy. The same day in the evening there were two sessions: One *Paṇḍita Sammelan* in which Śāstrārthas on Vyākaraṇa and Vedānta were organised and, commemorating the 25 years of the Institute's existence 25 Pandits were honoured in the traditional manner by the Rajyapal of Uttar Pradesh Dr. B. Gopala Reddy, each with a present of a coconut and *dupaṭṭā* and *dakṣiṇā* of Rs. 11/- cash, the other *Kavi Sammelan* in which Sanskrit poets of eminence participated under the chairmanship of the Rajyapal of Uttar Pradesh Dr. B. Gopala Reddy.

The remaining two sessions were held next day: the *morning session* was held under the chairmanship of Dr. Tara Chand: where Shri A. S. Nataraja Aiyyar spoke on *Dr. Ganganatha Jha's contribution to Hindu Jurisprudence,* Professor Jogiraja Basu, Head of the Department of Sanskrit, Gauhati University spoke on the *Importance of the Brāhmaṇas,* and Shri Harishchandra Divekara, Vaidika Saṁsodhana Maṇḍala, Poona read a paper on the urgent necessity of co-ordination among the various Indological Research Institutes and University Departments so that duplication of work could be avoided.

In *the evening session* also the programme comprised of public lectures. Mr. Justice Harish Chandra Pati Tripathi was the Chairman and the main speakers were Pandit Badarinath Shukla of Varanasi, Prof. Subrahmanya of Bombay, Prof. Saraswati Prasad Chaturvedi of Allahabad and Lt.-Governor Dr. A. N. Jha—all of whom spoke in Sanskrit. Late in the evening a one-act play called 'BHAGAWADJJUKĪYAM' was staged under the direction of Dr.

Chandika Prasad Shukla of the University of Allahabad. Dr. Shukla was assisted by Dr. Kamlesh Datt Tripathi of Allahabad Degree College and many others.

The entire event was marked by grace and elegance. The illuminations on the occasion evoked approbation from all, and the public in Allahabad and outside were made conscious of the importance of the Ganganatha Jha Research Institute in the world of learning.

Staff

There have been many changes in the staff and it is a matter of satisfaction to report that our work has generally improved very much on account of them.

On Shri S. L. Gupta's finally leaving the Institute, Shri B. D. Bhatt was appointed substantively to the post of Office Superintendent in the scale of Rs.110—10—180+D. A. Rs. 95/-.

Shri K. S. Sarma, M. A., Assistant Librarian at the National Library at Calcutta was appointed the new Librarian. He joined his duties on 15-9-1969.

Shri Suraj Bahadur Varma was appointed Assistant Librarian-cum-Office Assistant from 11-7-1969.

Dr. (Smt.) Maya Malaviya and Shri Goparaju Ramacharya were appointed Research Stipendiaries, the latter in place of Dr. S. L. Gupta, who failed to join. Smt. Malaviya joined on 13-7-1969 and Shri Goparaju Ramacharya on 16-8-1969.

Shri Gunanand Choudhari was appointed Janitor in the Manuscript Reading Room on 1-8-1969, but left on 5-8-1969 and Sri Ganganatha Jha was appointed in his place with effect from 17-8-1969, but he too left the job on 10-10-1969. Thereafter Shri Jeeveshwar Jha was appointed Janitor for Manuscript Reading Room with effect from 22-10-1969. He is also working as Assistant Curator since March 15, 1970.

Shri Ramanand Thapliyal was appointed Janitor in the Printed Book Library Section from 11-8--1969 and Shri Gyan Prakash Srivastava as Janitor in the Periodical Reading Room Section from 16-8-1969.

Shri Devendra Mishra, who was appointed in connection with Mahākālasaṁhitā work from 10-1-1969, left work room 20-5-1969.

Shri G. D. Sharma and Professor R. M. Shastri left their work from 11-7-1969 and 20-9-1969 respectively. Shri G. D. Sharma was granted a gratuity of Rs. 150/- only.

Shri Jayakishora Jha, part-time Pandit, who had been transferred to the Mahākālasaṁhitā Section, was relieved of his duty on account of old age on 15-3-1970 and a gratuity of Rs. 1,001/- was paid to him.

Pandit Sitanath Jha has been working as the Beni Prasad Sarojini Tandon Trust Scholar on the Mahākālasaṁhitā under the guidance of Mm. Pandit Gopinath Kaviraj from 2-1-1970.

Shri R. P. Mathur, who was working as a part-time Silver Jubilee Clerk, was relieved of his duties from 28-2-1969. Subsequently, Shri Onkar Prasad Srivastava was appointed as Silver Jubilee Clerk from 19-8-1969 but he left the job on 10-10-1969. Kumari Tapati Pal was then appointed in his place from 13-10-1969. She has ceased to work as Silver Jubilee Clerk from 15-3-1970 and is now working as temporary Office Assistant (Typist). Provision has now been made for the appointment of a full-time Assistant-cum-Typist in the office in the scale of Rs. 190—20—370—25—495 and a full-time Pandit in the scale of Rs. 325—25—575 in place of Pandit Jayakishora Jha (part-time Pandit). Both these posts have been advertised and are likely to be filled up soon.

Research and Publication

(i) *The Quarterly Research Journal* of the Institute has continued its publication. It has been brought up to date and the volume for 1970 is in the Press. Pages 330 of Vol. XXIV and pages 229 of Vol. XXV were published during the year under review. The printing of the Journal in 12 point types has been changed to 10 point types. In view of the enhanced cost of printing and postage, the annual subscription has been raised from Rs. 15/- to Rs. 20/- inside India and to Rs. 30/- outside India. Volumes XXIV, XXV and XXVI of the Journal are also being published as the *Umesha Mishra Commemoration Volume.*

I regret to report that Dr. B. C. Law, one of the Editors since the inception of the Journal, expired on May 3, 1969. In his death

the Institute has suffered a great loss. He had donated some of his publications to the Institute and was one of its great well-wishers. He constantly helped the Institute Journal by sending in suggestions and by recommending suitable research papers, including his own, for publication.

(ii) *Mahākālasaṁhitā*—169 pages of Vol. I called *Kāmakalākhaṇḍa* have been printed off and the remaining pages are in various stages of proof-reading. Every effort is being made to follow the detailed instructions of Pandit Gopinath Kaviraj. The next section called *Guhyakālīkhaṇḍa* has many extant versions and therefore it is taking time to be collated. It is hoped that its press copy will be ready next year.

(iii) *Descriptive Catalogue of Sanskrit Manuscripts Vol. II*—The Government having approved the estimates for compiling and publishing the second volume of the Descriptive Catalogue of Sanskrit Manuscripts, the Institute has entrusted the work to the Secretary Dr. Jayakanta Mishra. Nearly 4,000 volumes have been arranged and classified and nearly 945 volumes remain to be arranged.

(iv) *Descriptive Catalogue of Persian-Arabic and Hindi Manuscripts*—Proposals and estimates have been sent to the Govrenment of India for the preparation of the Descriptive Catalogues of Persian-Urdu manuscripts and Hindi manuscripts in the Institute. Prof. R. M. Lal Shastri has done some work on the former. Government's approval for expediting the work is awaited.

(v) *Annual Bibliography on Indological Studies* 1969—Dr. (Mrs.) Maya Malaviya has been working on this scheme and I am happy to report that all the cards have been made for the purpose and the press-copy of the work is being prepared.

(vi) *Commentary on Kāvyaprakāśa*—Sri Goparaju Ramacharya has been working on the preparation of a critical edition of the heitherto unpublished and valuable commentary of *Kāvyaprakāśa* called *Sārabodhinī* (belonging to the sixteenth century) and *Darpaṇa*—manuscripts of which were in the Institute Library. Other copies and microfilms of manuscripts of these work have been consulted and further copies are being collected to finalise the press-copy.

(vii) *Silver Jubilee Literature*—On the occasion of the Silver Jubilee the following special brochures were published: *A Souvenir* consisting of articles on the Institute, the Mahākālasaṁhitā, the manuscripts of the Institute, life of Dr. Ganganatha Jha, Index of Research papers published in the Institute Journal (Vol. I to Vol. XXIV) and a compilation of *Bibliography of Dr. Ganganatha Jha's works,* small brochures in English and Hindi on the Ganganatha Jha Research Institute and a *Citrāvalī* consisting of important photographs connected with the Institute and its manuscripts.

Public Lectures and Distinguished Visitors

There were two public lectures this year other than those on the occasion of the Silver Jubilee. The first was a lecture on *Bhāgawatapurāṇa* by Dr. Siddheshwar Bhattacharya, Head of the Sanskrit and Pali Department, Benaras Hindu University, Varanasi on March 14, 1970 at 9 A.M. Professor R. M. Shastri presided. The second was a lecture under the U. G. C. Extension Lectures Scheme of the Allahabad University on the *Bases of Ancient Indian Society* by Dr. S. N. Mittal of the Allahabad University on 26-3-1970 at 4.30 P.M. at which function also Prof. R. M. Shastri presided. Both the lectures were well attended and widely appreciated.

Shri C. R. Swaminathan, Assistant Education Officer, Ministry of Education, Government of India visited the Institute on March 7/9, 1970 in connection with a proposal of the Central Government control over the Institute. He went through certain records of the Institute, collected certain information required by the Government of India regarding the assets and liabilities, staff, buildings, equipment, furniture, etc. of the Institute.

Library

During the period under review the stock verification has been done and the report of the Librarian is awaited. The Librarian's room has been equipped with steel shelves and also with steel racks. During the celebration of Silver Jubilee an exhibition of the works of Ganganatha Jha and the rare manuscripts of the Institute was arranged and well appreciated by the Rashtrapati, the Rajyapal of Uttar Pradesh and all other distinguished guests and scholars. The Library was fully utilised by various Research scholars for preparation of their doctorate theses. Post-Graduate and undergraduate students of the Allahabad University and scholars from different parts of India visited and appreciated the arrangements.

During the period under review the following additions were made to the books in the Library :

Period 1-2-1969 *to* 31-3-1970

	Nos.		*Cost.*
Presentation	30	Volumes ..	Rs. 392.00
Presentation from the Government of India	156	Volumes ..	Rs. 2,608.10
Purchased	30	Volumes ..	Rs. 1,316.45
For review	170	Volumes ..	Rs. 865.72
On Exchange from the Library of Congress	54	Volumes cost not known	
Total	440	Volumes ..	Rs. 5,182.27

Total number of Journals received in the Reading Room today is 82 of the value of Rs. 1,200/-. Thanks to the donation of Dr. A. N. Jha, the Institute acquired 31 manuscripts and photostat copies of manuscripts in the Manuscript Section. The Institute purchased 5 manuscripts only at a cost of Rs. 190/-.

Membership

The total number of members of the Institute during the period under review was 195 as against 145 last year as follows :—

	As on 31-12-'68	*As on* 31-3-'70
I. Donors—		
(1) Vice-Patrons	7	13
(2) Benefactors	13	12
(3) Associates	2	2
II. Members—		
(1) Honorary Members ..	4	14
(2) Ex-Officio Members ..	3	3
(3) Nominated Members ..	1	1
(4) Life Members	63	67
(5) Annual Members . ..	52	83
Total	145	195

Meetings of the Executive Committee

There were 10 meetings of the Executive Committee during the period under report.

Needs of the Institute

The following are some of the urgent needs of the Institute :—

(1) Completion of the building up to the first floor for which funds are urgently required.

(2) Provision of sufficient staff as noted in Appendix B[1] to the 1970-71 the Budget, especially Research Scholars, Pandits, Library staff such as a Cataloguer, Office staff, for which also sufficient funds are required.

(3) Provision of a printing press, and quarters—one for the guests, one for the Curator, one each for the Librarian, Research Scholars and Office Superintendent and 4 quarters for the Peons, Malis and Chowkidars. Construction of these too requires sufficient funds.

(4) Publication of the out of stock back volumes of the Journal, i.e. from Volume I to Volume VII and the Research work completed by the Stipendaries. This also requires sufficient funds.

(5) Provision of Micro-filming Unit complete with Operators.

Both the Government of India and the Government of Uttar Pradesh will be approached for sanction of funds for the above purposes. In any case in an Institution of this type, fresh needs will be cropping up side by side with its progress and they have to be dealt with as and when they arise. It is hoped that with the co-operation of the Members and the sanction of funds by the Central and State Governments the Institute will be able to achieve the objects for which it stands.

In the end, I am very grateful to the Ministry of Education, Government of India and the Uttar Pradesh State Government for their generous help and to the Members particularly of the Exe-

F. 15

cutive Committee for their kind and unflinching co-operation, advice and timely help in achieving our aims.

With these few words, I submit the report for your kind consideration.

JAYAKANTA MISHRA
Honorary Secretary

May 3, 1970

STATEMENT SHOWING INCOME OF THE GANGA-NATHA JHA RESEARCH INSTITUTE, ALLAHABAD FOR THE LAST 3 YEARS (i.e. up to 31. 3. 1970) AND BUDGET ESTIMATE FOR 1970-71 (i.e. from 1. 4. 1970 to 31. 3. 1971).

Sl. No.	Heads of accounts	Actual figures for			Estimated figures for 1970-71
		1967-68	1968-69	1969-70	
		Rs. p.	Rs. P.	Rs. P.	Rs. P.
I.	By opening balance as on 1st April.	..	..	..	59,832.31
	RECURRING				
1.	By Annual Membership fee A/C.	1184.54	673.53	1434.62	1,400.00
2.	By Life Membership (Subs.) Fee A/C.	..	..	..	500.00
3.	By Donations A/C.	..	..	16500.00	5,000.00
4.	By Sale of Books & Publications A/C.	3072.73	2781.19	6510.07	5,000.00
5.	By MSS. copying A/C.	..	..	750.00	500.00
6.	By Interest on securities A/C.	5424.70	6780.14	4176.50	4,000.00
7.	By Central Govt. Maintenance & continuing items Grant-in-aid A/C.	5000.00	..	30000.00	75,180.69
8.	By State Govt. Maintenance & continuing items Grant-in-Aid A/C.	5000.00	5000.00	10000.00	10,000.00
				4140.00	4,140.00
9.	By Nagar Mahapalika Annual Grant A/C.	..	..	4000.00	4,000.00
10.	By Beni Prasad Sarojini Tandon Trust Scholarship A/C.	..	..	625.00	2,400.00
11.	By Refund of Advances A/C.	..	..	590·00	500.00
12.	By Garden Sale Proceeds A/C.	..	296.00	590.00	500.00
13.	By Miscellaneous A/C.	443.00	59.86	185.08	100.00
14.	By Suspense A/C.	..	40.50	9.49	..
	NON-RECURRING :				
15.	By Govt. of India Descriptive Catalogue Grant-in-Aid A/C.	20,301.00	4699.00	4936.00	5,000.00

16.	By Govt. of India Mahakalasamhita Grant-in-Aid A/C.	..	..	..	1,000.00
					6,000.00
17.	By Govt. of India Building Construction Grant-in-Aid A/C.	..	..	20000.00	44,529.00
				4036.00	
17-A.	Income from other Sources. ..	2,175.00	..		..
18.	By State Govt. Building Grant-in-aid A/C.	..	..	16666.00	..
19.	By Govt. of India Equipment Grant A/C.	..	..	56,250.00	..
20.	By State Govt. Equipment Grant A/C.	..	..	18750.00	..
21.	By Silver Jubilee Donations A/C.		191.00	32,378.42	..
22.	By Govt. of India Grant-in-Aid for Silver Jubilee A/C.	..	..	10000.00	..
	Total	42,600.97	20,521.22	2,42,527.18	2,29,582.00
	By Deficit Balance	2,838.08	33,664.76	..	..
	Grand Total	45,439.05	54,185.98	2,42,527.18	2,29,582.00

EXPENDITURE STATEMENT

STATEMENT SHOWING EXPENDITURE FOR THE LAST 3 YEARS (up to 31. 3. 1970) AND BUDGET ESTIMATE FOR 1970–71 (1. 4. 1970 to 31. 3. 1971).

Sl. No.	Heads of Expenditure	Actual figures for 1967-68	Actual figures for 1968-69	Actual figures for 1969-70	Estimated figures for 1970-71	
		Rs.	Rs.	Rs.	Rs.	
1.	Opening deficit balance as on April 1.	20,405.23	2,838.08	33,664.76	Nil.	
	RECURRING :					
1.	To Govt. of India aided staff salaries and allowance A/C.	—	—	15,654.97	25,300.00	Appdx. "A"
2.	To Institute paid staff salaries and allowances A/C.	10,316.61	13,221·73	16,089.50	30,000·00	Appdx. "B"1
		—	—	—	87,300 00	Appdx. "B"1
3.	To MSS copying charges A/C.		—	240·00	500·00	
4.	To contribution to Provident Fund A/C.			79.64	1,700.00	
5.	To Hony. Secretary's Conveyance allowance A/C.	244.00	275.00	450.00	1,200.00	
6.	To Scholarship A/C.	648.39	—	400.00	3,600.00	
7.	To Gratuity A/C.	—	—	1001 00	—	
8.	To purchase of books and MSS Library A/C.	1,540.45	1,901.57	2425.82	3,000.00	
9.	To Journal printing and publishing A/C.	2,712.06	2,539.12	18,163.28	10,500.00	I Vol. to be re-printed.
10.	To General Printing A/C.	—	—	—	500.00	
11.	To Annual maintenance and repairs building A/C.	660.66	3,288.70	2,053.67	1,000.00	
12.	To Annual maintenance and repairs of furniture A/C.	184.07	378.00	501.81	500·00	
13.	To maintenance & preservation of MSS cloth, card-board & binding A/C.	146.75	—	101.23	500.00	
14.	To Garden maintenance A/C.	94.00	109.50	674.50	500.00	
15.	To Land tax & excess Water tax A/C.	113.49	126.34	299.60	400.00	
16.	To maintenance & repair of Electricity goods A/C.	—	1,146.75	1,002.05	500.00	

		1967-68	1968-69	1969-70		
17.	To Electricity charges A/C.	190.96	196.07	727.88	1,200.00	
18.	To Stationery A/C.	607.10	247.15	357.02	500.00	
19.	To Postage A/C.	—	1,095.08	1,194.11	1,200.00	
20.	To Telephone A/C.	—	420.00	1,354.80	1.500.00	
21.	To Travelling Expenses A/C.	—	374.80	1,113.61	1,200.00	
22.	To Cycle A/C.	—	48.00	57.48	400.00	For a new cycle.
23.	To Livery A/C.	—	72.75	208.00	500:00	
24.	To Advances A/C.	—	200.00	740.00	1,000.00	
25.	To Contribution to Reserve Fund A/C.	—	—	—	5,000.00	
26.	To Bank interest on overdraft A/C.	1,971.66	2,079.70	1,269.88	—	
27.	To Bank Commission A/C.	—	16.00	94.99	100.00	
28.	To Contingencies A/C.	221.70	297.15	283.12	1,000.00	
29.	To Suspense A/C.	—	187.86	7.85	50.00	
	NON-RECURRING :					
30.	To Descriptive Catalogue A/C	5,558.72	20,595.15	4,936.00	5,000.00	
31.	To Mahakalasamhita A/C	471.59	1,162.95	1,199.06	1,000.00	
					10,000.00	
32.	To Building construction A/C	—	—	39,185 68	68,400.00	
33.	To purchase of Equipments A/C.	—	—	23,168.29	51,832.00	
34.	To Silver Jubilee A/C.	—	14,82.02	13,995.27	—	
	Total ..	45,439.05	54,185.98	1,82,694.87	2,29,582.00	
	Surplus Balance	—	—	59,832.31	—	
	Total ..	45,439.05	54,185.98	2,42,527·18	2,29,582.00	

ADDITIONAL BUDGET ESTIMATE FOR 1970-71 SUBJECT TO AVAILABILITY OF ADDITIONAL GOVERNMENT GRANTS

THE FOLLOWING INCOME AND EXPENDITURE STATEMENT IS BASED ON THE FRESH DEMANDS BEING MADE DURING 1970-71 TO THE GOVERNMENTS OF INDIA AND UTTAR PRADESH.

Sl. No.	Heads of Income	Estimated figures	Sl. No.	Heads of Expenditure	Estimated figure
	Recurring :			**Recurring :**	
1.	By Central Govt. Maintenance continuing items Grant-in-Aid, A/C.	87,300	1.	To Govt. of India aided Staff salaries & allowances (vide Appdx. "B1")	87,300.00
2.	By publication grant for Annual Bibliography of Indological Studies, A/C.	5,000	2.	To publication of Annual Bibliography of Indological Studies A/C.	5,000.00
	Non-Recurring :			**Non-Recurring :**	
3.	By Govt. of India Building Construction Grant-in-Aid A/C.	1,20,000	3.	To Building Construction A/C.	1,50,000.00
4.	....Do....from U.P. Government (matching Grant) A/C.	30,000	4.	To purchase of Equipment A/C	1,25,000.00
5.	By Govt. of India Equipment Grant A/C.	95,000	5.	To purchase of books and Manuscripts A/C.	50,000.00
6.	...Do....State Government A/C.	30,000	6.	To Anti-termite treatment to Institute Building A/C.	3,320.00
7.	By purchase of books & MSS A/C.	50,000			
8.	By Anti-termite treatment Govt. of India Grant-in-Aid A/C.	3,320			
	Total	Rs. 4,20,620		Total	4,20,620.00

APPENDIX "A"

STATEMENT SHOWING PAY AND ALLOWANCE OF GOVERNMENT OF INDIA AIDED STAFF FROM 1. 4. 1970 to 31. 3. 1971.

Sl. No.	Name and designation	Pay.	D.A.	House rent.	City Allce.	Total	Remarks
		Rs.	Rs.	Rs.	Rs.	Rs. P.	
1.	Sri K. S. Sarma, Librarian. Scale 400-50-950.	400/-	120/-	30/-	10/-	560.00	Increment of Rs. 50/- from 16.9.70.
2.	Sri Goparaju Rama Research Stipendiary Fixed pay = 300/-	300/-	111/-	30/-	10/-	451.00	Appointed from 16.8. 1969.
3.	Dr. (Smt.) Maya Malviya, Research Stipendiary. Fixed pay = 300/-	300/-	111/-	30/-	10/-	451.00	Appointed from 13.7.1969.
4.	Sri Suraj Bahadur Verma, Assistant Librarian-cum-Office Assistant. Scale 275-15-450.	275/-	111/-	27.50	10/-	423.50	Increment of Rs. 15/- from 11.7.1970.
5.	Sri Jeeveshwar Jha, Janitor, MSS Section. Scale 105-3-195	105/-	56/-	10.50	5.25	176.75	Increment of Rs.3/- from 22.10.1970.
					Total Rs.	2066.25 P.	P. M.

Rs. 2066.25 × 12 = Rs. 24,795.00 + Annual increments of
+ 500.00
1. Librarian —Rs. 325/-
2. Asstt. Lib.—Rs. 130/-
3. Janitor —Rs. 16/-
} = Rs. 471/-, i.e. in round figures Rs. 500

Total. = Rs. 25,295.00
or Say Rs. 25,300.00

Sd. Jayakanta Mishra
Honorary Secretary

APPENDIX "B"

STATEMENT SHOWING PAY AND ALLOWANCES OF STAFF PAID BY THE GANGANATHA JHA RESEARCH INSTITUTE, ALLAHABAD (ESTIMATE FOR 1970-71).

Sl. No.	Name, designation and pay scale	Pay	D.A.	Total	Remarks. (Date of increment & rate of increment)	
		Rs. P.	Rs. P.	Rs. P.		
1.	Sri V. Hanumanthachar, Curator. Scale 400-50-950.	460.00	50.00	510.00	15.3.71	Rs. 50/-
2.	Sri B. D. Bhatt, Office Supdt. Scale 250-20-450-25-600.	220.00	95.00	315.00	Do.	Rs. 20/-
3.	Office-Assistant-Cum-Typist.(Temp.) 196-20-370-25-495.	190.00	..	190.00	Km. Tapti Pal is working tempy. @ Rs. 100/- p.m.	
4.	Assistant Curator Post vacant. Scale 275-15-450.	25.00	allowance is being paid to Sri Jeeveshwar Jha—post at present vacant.			
5.	Pandit-Post vacant. Scale 325-25-575.	325.00	..	325.00		
6.	Sri Ramanand Thapliyal, Janitor (Printed Books) Scale 80-2-123	125.00	20.00	145.00	Rs. 2/- from	15.3.71
7.	Sri Gyan Chandra Srivastava, Janitor (Periodical Reading Room) Scale 80-2-125.	125.00	20.00	145.00	Rs. 2/- ,,	15.3.71.
8.	Sri Tulsi Ram, Head Peon—Scale 40-1-75+ Rs. 5/- allce. for Head Peon.	50.00	40.00	90.00	Re. 1/- ,,	15.3.71.
9.	Sri Lal Ji, Peon. Scale 40-1-75	40.00	40.00	80.00	Re. 1/- ,,	8.4.71
10.	Sri Ram Sewak, Peon. Scale 40-1-75.	42.00	40.00	82.00	Re. 1/- ,,	15.3.71.
11.	Sri Om Prakash, Peon. Scale 40-1-75.	40.00	40.00	80.00	Re. 1/- ,,	Do.
12.	Sri Sitla Deen, ,, Scale 40-1-75.	40.00	40.00	80.00	Re. 1/- ,,	Do.
13.	Sri Ram Kishora, Mali. Scale 40-1-75.	50.00	40.00	90.00	Re. 1/- ,,	Do.
14.	Sri Panna Lal, Mali Scale 40-1-75.	40.00	40.00	80.00	Re. 1/- ,,	Do.
15.	Sri Maharaj Deen, Choukidar : (Night). Scale 40-1-75.	40.00	40.00	80.00	Re. 1/- ,,	Do.
16.	Sri Ram Jatan, Choukidar : (Day). Scale 40-1-75.	40.00	40.00	80.00	Re. 1/- ,,	Do.
17.	Sri Madan Lal, Sweeper Scale 10-1-25.	10.00	..	10.00	Re. 1/- ,,	Do.
		Total Rs. ..		2427.00 P.M.		

For the year 1970-71 = Rs. 2,427 × 12 = Rs. 29,124/- + Rs. 876/- for increments and leave salary etc. etc., i.e. a round figure of Rs. 30,000/-

Note.— The posts of Office Assistant- cum-Typist and a Pandit have been advertised in the newspapers and will be filled in shortly.

Sd. JAYAKANTA MISHRA
Honorary Secretary

F. 16

APPENDIX "B1"

RECURRING EXPENDITURE–ANNUAL MAINTENANCE GRANT FOR NEW STAFF REQUIRED FOR THE GANGANATHA JHA RESEARCH INSTITUTE, ALLAHABAD FOR THE YEAR 1970-71.

Sl. No.	Name of post	Pay scale Rs.	D.A. Rs.	House rent. Rs.	City Comp. allce.	Total Rs. P.	Remarks
1.	One Director-Cum-General Editor. Scale—1250-100-1800.	1250	..	..	..	1250.00	Note—All these are new posts.
2.	One Research Professor. Scale 800-50-1250.	800	..	..	..	800.00	
3.	One Assistant Curator. Scale 275-15-475.	275	111/-	27.50	10/-	423 50	
4.	Two Pandits. Scale 250-25-500 each	250	111/-	25/-	10/-	396.00 each × 2 = 792.00	
5.	One Cataloguer. 250-25-500	250	111/-	25/-	10/-	396.00	
6.	Two Research Assts. 325-25-575 each.	325	111/-	25/-	10/-	476.00 each × 2 = 952.00	
7.	One Accountant-cum-Cashier. Scale 250-20-450-25-600	250	111/-	25/-	10/-	396.00	
8.	One Typist-cum-Office Assistant. Scale 190-20-370-25-495	190	100/-	19/-	10/-	319.00	
9.	Book-Lifters-Two Scale 105-5-190, each	105	56/-	10/-	5.25	176.75 each × 2 = 353.50	
10.	Peons-Four @ Rs. 105-5-190 each	105	56/-	10/-	5.25	176.75 each × 4 = 707.00	
11.	Malis—Two @ Rs. 105-5-190 each.	105	56/-	10/-	5.25	176.75 each × 2 = 353.50	
12.	Watchmen—Two (for Night and day), @ Rs. 105-5-190, each	105	56/-	10/-	5.25	176.75 each × 2 = 353.50	
13.	One Daftari-cum-Book Binder @ Rs. 105-5-190.	105	56/-	10/-	5.25	176.50	

Total. . . . Rs. 7272.75 P. M.

For 12 months = Rs. 7,272.75 × 12 = Rs. 87,273.00 or say. . . Rs. 87,300/- in round figures.

Sd. JAYAKANTA MISHRA
Honorary Secretary

PROCEEDINGS OF THE EXTRAORDINARY MEETING OF THE GENERAL COUNCIL

An extraordinary meeting of the General Council of the Ganganatha Jha Research Institute was held on Monday July 13, 1970 at 8.45 A.M. in the Institute Building.

The following members were present :—

1. Dr. Ishwari Prasad (Chairman and Vice-President).
2. Smt. Prema Tewari.
3. Pt. Gajadhar Prasad Bhargava.
4. Dr. Baburam Saksena (Vice-President).
5. Prof. Avadh Behari Lal (Vice-Chancellor, Allahabad University.
6. Dr. Rai Ram Charan Agarwal (Treasurer).
7. Prof. S. P. Chaturvedi.
8. Sri Dharam Mohan Tayal.
9. Sri Dhanesh Chandra Chaturvedi.
10. Prof. S. C. Deb.
11. Dr. B. P. Saxena.
12. Dr. Ramashankar Dwivedi.
13. Sri Shrimanarain Dwivedi.
14. Sri Kishnakant Mishra.
15. Sri V. Hanumanthacharya.
16. Dr. A. N. Jha (Lt.-Governor, Delhi).
17. Mr. Justice H. C. P. Tripathi (Judge, Allahabad High Court).
18. Sri Jagatijyoti Sen Sharma (Income-tax Officer, Allahabad).
19. Prof. Śyāmanārāyaṇa.
20. Dr. Sri Ram Sinha.
21. Sri Bal Krishna Rao.
22. Dr. Jayakanta Mishra (Secretary).

1. In the absence of the President, the Senior Vice-President Dr. Ishwari Prasad presided over the meeting.

2. The meeting began with 'Maṅgalācaraṇa' by Pandit Sitanath Jha.

3. The minutes of the last meeting of the General Council held on May 3, 1970 were read by the Secretary and confirmed.

4. Pandit S. P. Chaturvedi asked how far the suggestions made at the last meeting were put into action. The Secretary informed him that an *ad hoc* Selection Committee for appointments and another *ad hoc* Advisory Committee for purchasing books and manuscripts had been formed and a list of the members of the Institute had been cyclostyled and steps have been taken to publish a catalogue of Persian and Urdu manuscripts in the Institute. He further informed the house that eminent Indologists like Dr. Umashankar Joshi, Vice-Chancellor, Gujarat University and a distinguished poet critic of Gujarat, Prof. M. Z: Siddiqui, Retired Professor of Arabic and Persian, Calcutta Uuiversity and Dr. A. D. Pusalker, Bhandarkar Oriental Resetarch Institute and Dr. Hazari Prasad Dwivedi an eminent Hindi Scholar, have been so far approached for delivering lectures in the Institute and they have agreed to address the Institute this year .

5. The Secretary read out letter No. 25-1/70SK, dated 25th June, 1970, from Sri N. S. Bhatnagar, Deputy Secretary (L) to the Ministry of Education and Y. S., Government of India, New Delhi (See Appendix 'A'). A general discussion took place in which Dr. A. N. Jha, Prof. S. P. Chaturvedi, Shri Dhanesh Chandra Chaturvedi, Professor Śyāmanārāyaṇa, Dr. Ishwari Prasad, Dr. B. R. Saksena, Dr. Rama Shankar Dwivedi and Mr. Justice H. C. P. Tripathi took part. At the end the following resolutions were passed unanimously :—

1. "In accordance with the power under Rule 6 clause (13) of the Constitution of the Ganganatha Jha Research Institute, Allahabad, and also in pursuance of Resolution No. 2, passed by the General Council at its Annual Meeting on 31-12-1967, this extraordinary meeting of the General Council of the Ganganatha Jha Research Institute, Allahabad, called specially to consider the taking over of the Institute by the Government of India, hereby *resolves* that in order to perpetuate the aims and objects of the Ganganatha Jha Research Institute, Allahabad, as embodied in its Constitution, its General Council agrees to the transfer of complete ADMINISTRATIVE CONTROL BY THE GOVERNMENT OF INDIA THROUGH AN AUTONOMOUS BODY WHICH IS BEING SET UP

BY THE GOVERNMENT OF INDIA AND FURTHER AGREES, IN ACCORDANCE WITH THE REQUIREMENTS OF THE SOCIETIES REGISTRATION ACT (ACT XXI OF 1860), TO THE TRANSFER OF ALL ITS ASSETS INCLUDING BOOKS: MANUSCRIPTS: FURNITURE: LAND AND BUILDING TO ANY AUTHORITY TO BE DESIGNATED BY THE GOVERNMENT OF INDIA FOR THIS PURPOSE".

2. "Resolved further that the General Council hopes and requests that the Government of India, while taking over the Institute, will keep the name, location (at Allahabad) and aims and objects of the Institute in-tact."

3. "Resolved further that while nominating members to the Central Autonomous Body and the local Governing or Advisory Committee of the Institute, the Government of India will give due representation to the Institute and to the members of its General Council respectively."

6 The meeting came to an end with a vote of thanks to Dr. A. N. Jha, proposed by Dr. B. R. Saksena and seconded by Mr. Justice H. C. P. Tripathi and Pandit Saraswati Prasad Chaturvedi for the pains he had been taking in getting the Institute reorganised and expressed the hope that in the new set up the Institute will achieve greater heights in the world of scholarship and learning as visualised by its founders. They also emphasized their wish that the Government would preserve the individuality and tradition of this Institute of 27 years' standing.

Sd. JAYAKANTA MISHRA
Hony. Secretary

PROGRAMME OF THE SILVER JUBILEE

CELEBRATIONS

FRIDAY, NOVEMBER 7, 1969

8.45 A.M. : Reception of the President of India at the Bamrauli Aerodrome by Chairman and Secretary of the Silver Jubilee Committee.

MORNING SESSION (9.30 *A.M.*–11.20 *A.M.*):

9.30–9.40 A.M. : Reception of the President of India at the Portico of the Institute by the Vice-President of the Institute. Introduction of the Members of the Executive Committee and the Staff. The President will be taken round the Institute. Presentation of some publications of the Institute and an album of photographs of manuscripts.

9.40–9.45 A.M. : Group Photograph.

9.45–10.00 A.M. : Laying of the Foundation Stone of the Silver Jubilee Hall by Srimati Saraswati Giri.

10.00–10.10 A.M. : Mangalacharana by Veda Patha Party. Abhinandana by Pt. R. M. Shastri and Dr. Rajendra Mishra.

10.10–10.20 A.M. : Address of Welcome by Pt. K. L. Mishra, Chairman, Silver Jubilee Committee.

10.20–10.30 A.M. : Secretary's Report.

10.30–10.35 A.M. : Honouring the Oldest Worker of the Institute: Citation: Dr. R. C. Agrawal, Presentation of Gift by the President of India.

10.35–10.45 A.M. : Declaration of New Honorary Members of the Institute on the occasion by Dr. Ishwari Prasad, Vice-President of the Institute.

10.45–10.50 A.M. : Release of Silver Jubilee Publication by the President of India. Citation: Prof. Śyāmaṇārāyaṇa.

10.50–10.55 A.M. : Unveiling of the Portrait of Mahamahopadhyaya Dr. Umesha Mishra by Dr. B. Gopala Reddy, Governor of Uttar Pradesh. Request by the Governor to the President of India to deliver his Address.

10.55–11.15 A.M. : ADDRESS BY THE PRESIDENT OF INDIA.

11.15–11.20 A.M. : Vote of Thanks by Dr. A. N. Jha, Lt. Governor of Delhi.

11.20 A.M. : National Anthem.

Departure of the President of India from the Pandal.

3.00 P.M. : Departure of the President of India from the Bamrauli Aerodrome.

AFTERNOON SESSION (4.00 *P.M.*–5.30 *P.M.*) :

4.00–5.00 P.M. : Pandit Sammelan : Shastrartha in Vedanta and Vyakarana.

5.00 P.M. : AT HOME.

EVENING SESSION (6.00 *P.M.*–8.00 *P.M.*) :

6.00 P.M. : Sanskrit Kavi Sammelan (Presided over by Dr. B. Gopala Reddy, Governor of U. P.).

SATURDAY, NOVEMBER 8, 1969

MORNING SESSION (10.00 *A.M.*–1.00 *P.M.*) :

PRESIDENT : Dr. Tara Chand

Lectures by :

Dr. Jogiraja Basu, Gauhati
Sri Nataraj Aiyyar, Varanasi
Sri Harishacandra Diwekar, Poona

AFTERNOON CLOSING SESSION (4.00 *P.M.*–5.30 *P.M.*) :

PRESIDENT : Mr. Justice H. C. P. Tripathi.

Lectures in Sanskrit by :

Professor Subrahmanya Sastri, Bombay
Pandit Badari Nath Shukla, Varanasi
Professor Saraswati Prasad Chaturvedi, Allahabad
Lieut. Governor Dr. A. N. Jha, Delhi

WORKERS OF THE INSTITUTE, AND MEMBERS OF THE EXECUTIVE COMMITTEE AND GUESTS WITH THE RASHTRAPATI



Sitting (*left to right*)—Mr. Justice H. C. P. Tripathi, Dr. R. C. Agrawal, Sri Mangla Prasad, Pt. K. L. Misra, Rajyapal Dr. B. Gopala Reddy, Rashtrapati Sri V. V. Giri, Smt. Saraswati Giri, Dr. Ishwari Prasad, Lt.-Governor A. N. Jha, Sri R. K. Talwar asd Pt. Saraswati Prasad Chaturvedi.

Standing First row (*left to right*)—Sri Goparaju Ram Acharya, Sri Kewal Kishora Mishra, Sri L. N. Jha, Sri Panna Lal, Km. Tapti Pal, Dr. (Smt.) Maya Malaviya, Dr. R. S. Dwivedi, Dr. S. R. Sinha, Smt. Aparajita Mishra, Km. Rebati Mishra, Sri Prabhat Shastri, Sri Jagat Narain Srivastava, Prof. Śyāmanārāyaṇa, Smt. Prema Tewari, Sri K. Sankara Sarma.

Standing Second row (*left to right*)—Sri Jeeveshwar Jha, Sri Suraj Bahadur Varma, Sri Dinesh Srivastiva Sri Badri Dutt Bhatt, Sri Gyanchand Srivastava, Sri Krishna Kanta Mishra, Sri O. P. Gupta, Sri Sriman Narain Dwivedi, Sri Rama Nand Thapliyal, Sri V. Hanumanthachar, Sri Ravi Prakash Misra.

Third row (*left to right*)—Sri Ram Kishora, Sri Panna Lal, Sri Ram Sajivan. Sri Tulsiram.

SANSKRIT DRAMA (6.00 *P.M.*–8.00 *P.M.*):

"BHAGAWADAJJUKĪYAM"–Prahasana.

LIST OF WORKERS ON THE OCCASION OF SILVER JUBILEE OF THE GANGANATHA JHA RESEARCH INSTITUTE, ALLAHABAD-2.

1. Dr. J. K. Mishra–Overall Incharge: co-ordination; office; correspondence.
2. Dr. S. R. Sinha–Associate Overall Incharge: Pandal and Inaugural Function.
3. Prof. Shyam Narain–I/C Invitations and Chief Programme Executive Foundation stone laying ceremony.
4. Dr. Chandika Prasad Shukla–I/C Drama, Mangalacharan, Rashtragita, Abhinandan.
5. Sri Prabhat Shastri–Veda Patha, Pandit Sammelan.
6. Dr. Kamlesh Datt Tripathi–I/C Accommodation and Reception at Marwari Dharamshala, Drama.
7. Sri Sriman Narain Dwivedi–Accommodation and Reception at the Marwari Dharamshala, Publications.
8. Sri Rudrakanta Mishra–Publications.
9. Sri Suraj Bahadur Varma–Assistant to Dr. J. K. Mishra.
10. Sri K. Sankara Sharma–Library Exhibition and Presentation of Publications (I/C Library).
11. Sri V. Hanumanthachar–Manuscript Exhibition (I/C Manuscripts Hall–North Wing).
12. Sri Jiveshwar Jha–Incharge Secretary's room and the adjoining Manuscript Hall (South Wing).
13. Sri B. D. Bhatt–Office Superintendent.
14. Km. Tapti Pal–Silver Jubilee Assistant.

15. Sri Braj Mohan Singh—Electricity.

16. M/S. Asha Company—Loudspeakers, Tape-recordings.

17. Lallooji & Sons—Shamiana, Kanat, Furniture, etc.

18. Caterers—Prabhat (For Guests).
Jagati (For Tea).

19. Building Work—Sri Raja Ram Jaiswal.

20. Sri N. D. Agarwal—Photographer.

21. Sri Jaghohan Lal—Engineer-incharge Foundation Stone Laying.

22. Sri Kuber Nath Sinha
23. Sri B. P. Srivastava
24. Sri M. K. Sinha
} Assistants to Dr. S. R. Sinha.

25. Sri O. P. Gupta
26. Sri Bachau
} Pandal Decorators.

27. Sri G. N. Tiwari
28. Sri Jagdish Pd. Yadav
} Plumbers.

———

PROCEEDINGS OF THE SILVER JUBILEE CELEBRATIONS

November 7, 1969

Sri V. V. Giri, the President of India, was received by Pandit K. L. Misra, Chairman, Silver Jubilee Celebration Committee and Dr. Ishwari Prasad, Vice-President and Members of the Executive Committee of the Institute at the aerodrome. He arrived at the Institute exact'y at 9.30 A.M. and was received by the members of the Executive Committee in the portico. He was garlanded by Dr. A. N. Jha on behalf of the Institute. Rashtrapati, Smt. Saraswati Giri and party were then taken round the Institute. In the library hall the works of Pandit Ganganatha Jha and the publications of the Institute were displayed and in two show-cases some of the rare manuscripts and paintings belonging to the Institute were exhibited. Some of the publications of the Institute and an Album of photographs of some of the rare Manuscripts which were on exhibit were presented to the President of India.

Before the main function started there prevailed an ancient Indian atmosphere generated by the chanting of Vedic Hymns on the occasion of the laying of the foundation-stone of the Reading Hall by Smt. Saraswati Giri.

The following was the Inscription on the foundation-stone:

श्रीप्रयागस्थगंगानाथझा-शोधसंस्थानरजतजयन्ती-भवन-शिलान्यासः

भारत-राष्ट्रपत्यार्य-गिरेः पत्नी सरस्वती ।
बाराह-व्यङ्कटस्याद्य प्रयागे तीर्थनायके ।
रसनेत्रखनेत्राब्द ऊर्ज-कृष्ण-त्रयोदशे ।
भृग्वन्हि ख्रैष्ट-नवषण्णवैकाब्दे नवेम्बरे ।
सप्तमेन्हि गुरौ गंगानाथझोपज्ञ-निर्मितेः ।
पूर्तये शोधशालायाः शिलान्यासमिहाकरोत् ।
(कृतिरियं श्रीरघुवरमिट्ठूलालशास्त्रिणो विद्याभूषणस्य)

When they all assembled in the Pandal, Vedic benedictions were recited by several Pandits of Prayag in the traditional style. Pt. R. M. Shastri chanted the following verses from the Vedas and Classical Sanskrit:

अथ श्रीसरस्वती-बन्दनम्

ॐ सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात् ।।
ऋ० सं० (१०।१७।७)

ॐ तेजः पशूना हविरिन्द्रियावत्परिस्रुता पयेसा साधं मधे ।
अश्विभ्यां दुग्धं भिषजा सरेस्वत्या सुतासुता भ्योममृतः सोम इन्दु ।।
२५ य० मा० सं० (१९।९५)

आशासु राशीभवदंगवल्ली भासैव दासीकृतदुग्धसिन्धुम् ।
मन्दस्मितैर्निन्दितशारदेन्दुं वन्देऽरविन्दासनसुन्दरि त्वाम् ।।

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता
या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना ।
या ब्रह्माच्युतशंकरप्रभृतिभिर्देवैः सदा वन्दिता
सास्मान् पातु सरस्वती भगवती निःशेषजाड्यापहा ।।

विद्याः समस्तास्तव देवि भेदाः स्त्रियः समस्ताः सकला जगत्सु ।
त्वयैकया पूरितमम्वयैतत् का ते स्तुतिः स्तव्यपरा परोक्तिः ।।

शारदा शारदाम्भोज-वदना वदनाम्बुजे ।
सर्व-दा सर्वस्दामाकं सन्निधिं संनिधिं क्रियात् ।।

This was followed by an address of welcome in Sanskrit by Dr. Rajendra Mishra, Lecturer in the Department of Sanskrit in the University of Allahabad :

महामहिमभारतराष्ट्रपतेः श्रीवाराहगिरिवेङ्कटगिरेः
करकमले सादरं समर्पितम् अभिनन्दनम्

जलधिजलसमूहः प्राप्य पूर्णं सुधांशुं
नलिनकुलमुताहो चित्रभानोर्मरीचिम् ।
व्रजति कमपि मोदं छायया घर्मतप्तो
भवदुपगमतो नस्तादृशोऽयं प्रहर्षः ।।
सरसि सरसिजाढ्ये मानवीयप्रभेव
मनसि मनसिजाढ्ये ज्ञानवीचिच्छटेव ।
जयतु जयतु नित्यं कीर्तिवल्लीपताका
बुधजगदभिरामा तावकी सर्वदैव ।।
चान्द्री शोभा भवतु भवतां भास्वरञ्चास्तु तेजः
कीर्तिश्चित्रा जगति विभुता चापि पौरन्दरी स्यात् ।

गीर्वाणधात्री विमलविभवा स्यात्तथा वाक्पतेर्वी
रम्या वृत्तिः कुशलबहुला वैररिक्तप्रभावा ॥
विद्यायागात्प्रसूतिं मतिविभवततिञ्चापि विद्वज्जनेभ्यः
सम्प्राप्य प्रीतिकीर्ती प्रणयिजनमुखान्मार्दवञ्च स्वभावात् ।
योऽभूल्लोकाभिरामः प्रमुदितयशसा वेङ्कटेशस्य भूत्या
भूयात् सोऽयं शतायुर्निखिलसुखयुतः श्रीगिरिर्भारतात्मा ॥
उद्धृत्योद्धृत्य दीनां प्रमुषितधरणीं वेदविद्यावदातां
पातालं दैत्यवर्गैः कलुषितहृदयैः प्रापितां भूरिधात्रीम् ।
द्रंष्ट्रापाणिर्वराहोऽभवदतिमधुरः पूतवृन्दारकाणां
लीला तस्य प्रगल्भा पुनरपि भवता संश्रिता लोकवन्द्या ॥
अम्भोजमण्डलमुदं कुरुते यथार्कः
सद्भावमेत्य भवतस्त्वतिथे तथैव ।
गङ्गातरङ्गरमणीयपवित्रमौलि-
र्भूयोऽप्यहो विजयतां सुखदप्रयागः ॥
यावन्मृगाङ्करवितारकमालिकास्ति
यावच्च सन्ति स्रुतयो भुवने नदीनाम् ।
तावत्सभाजनमितो नितरां त्वदीयं
भव्यं सदा वितनुते किल शोधसौधः ॥

भावत्काः
प्रयागस्थश्रीगङ्गानाथझानुसन्धानसंस्थानसदस्याः

कार्तिककृष्णत्रयोदशी सं० २०२६

Dr. Ishwari Prasad, the Senior Vice-President of the Institute, welcomed in Hindi Rashtrapati Sri V. V. Giri, Smt. Saraswati Giri, Rajyapal Dr. B. Gopala Reddy and others, on this sacred occasion and called upon Pt. K. L. Misra, Chairman of the Silver Jubilee Celebration Committee to present an Address of Welcome to the President of India on behalf of the Institute.

Pt. K. L. Misra thereupon delivered an Address of Welcome extempore. He dwelt upon the importance of research in humanities at some length and stressed the contribution of this Institute in this direction.

Then the Secretary, Dr. J. K. Mishra, read his report which runs as follows :

Revered Rashtrapati, ladies and gentlemen,

Mahāmahopādhyāya Dr. Sir Ganganatha Jha was one of the early Indian scholars of Sanskrit who combined in himself deep traditional learning with modern scientific methods of research. Upon his death on the 10th of November 1941, his numerous pupils and admirers, in order to perpetuate his memory in a befitting manner, decided upon founding a Research Institute of Indological Studies. The first encouragement on this move came from the late Honorable Maharajadhiraj Dr. Sir Kameshwara Singh Bahadur of Darbhanga who made an initial donation of Rs. 25,000/-. On 17th November 1943, which according to Indian calendar was the second death anniversary of Dr. Jha, the Ganganatha Jha Research Institute was inaugurated by Pandit Madan Mohan Malaviya, the veteran patriot of Uttar Pradesh, in the precincts of the Hindu Boarding House where it was allowed to remain until it had a building of its own.

Dr. Jha's valuable library of books and manuscripts presented by his worthy sons, was the nucleus for the Institute library to which were added those received from time to time from other sources. Among the early donors mention may be made of the late Dr. Mata Prasad Gupta the eminent Hindi scholar of Rāmāyaṇa and Pt. Kuber Nath Sukul who is happily still among us. A plot of land of about two acres was given by the State Government in the local Motilal Nehru Park (then known as Alfred Park). The Institute was registered under the Societies Registration Act XXI of 1860 on January 12, 1945 and the foundation stone of its building was laid the same year on February 13 by Sir G. Maurice Hallet the then Governor of Uttar Pradesh. Finally, the library was shifted to the Institute's own building in 1949 when the construction of its southern wing was completed. The meagre interest realised on Government securities was the main source of the Institute's recurring income for a long time and a part-time Pandit and a research scholar were all the staff that could be employed and the publication programme of the Institute was confined in the beginning to the publication of its Quarterly Research Journal.

Soon after, however, the Government of India entrusted the Institute with the publication of all the Sanskrit documents in the National Archives and the Maharaja of Tehri-Garhwal made available some funds for its publication. In 1956 the U.P. Government

started making an annual maintenance grant of Rs. 5,000/- to the Institute. It was then possible to appoint a full-time Librarian-cum-Curator. Sri V. Hanumanthachar, M.A., L.T., retired Librarian of the Adyar Library, was appointed to this post on September 19, 1956. Books and manuscripts were now scientifically accessed, classified and catalogued. In course of years, 13 major works and 145 minor works have been published. Our Quarterly Research Journal has established a high reputation in the world of learning both in India and abroad.

Even in other ways, the Institute has been of much service to learned Institutions and scholars. For example, the Madras University deputed a Professor who stayed here for two months, copied and collated the manuscripts of *Bṛhatī* and later published it. The University of Mysore deputed one of its Professors, who came here and took a microfilm copy of Jayantabhaṭṭa's *Nyāyamañjarī* for publication purposes. The Professor of Sanskrit in Saugar University was supplied with transcriptions of a number of manuscripts. A scholar from the Ministry of Agriculture who was deputed to work on Upavana Śāstra found here the best collection of manuscripts on the subject in the country. Many scholars from outside India also have come here and some of them have acknowledged in their works the help they received. Some of their remarks on our Visitor's Book are published elsewhere in this Volume. A large number of Research workers submitting theses for doctorate degree and candidates appearing for the highest competitive examinations have also been given proper guidance and bibliographical help.

Once a learned Professor was asked why he had not produced any standard literary work. He promptly pointed out to about half a dozen scholars working under him—all D. Litt.'s and Ph. D.'s—and said: "These are my works who will perpetuate my name". If the Institute has not been able to produce more works it is not for want of talent or lack of material. On Mīmāṁsā, Nyāya, Dharma-Śāstra, Āyurveda and particularly on Tantra, there are important works here which deserve publication. The Government of India have begun to take interest in the Institute and we hope to bring to light these works before long. The Institute has at present been entrusted with the publication of the *Mahākālasaṁhitā*, a monumental Tāntrika work, and its first volume is ready for publication under the editorship of Mahāmahopādhyāya Dr. Gopinath Kaviraj, the present President of this Institute who is perhaps the greatest living scholars on Tantra in this country.

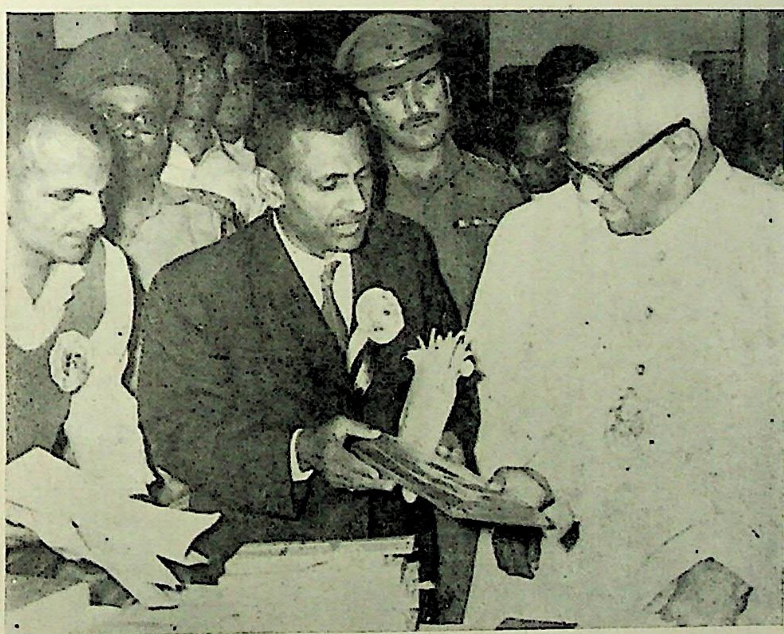
With this perspective it may be observed that one of the main activities of the Institute has been the maintenance of an up-to-date library of Indological Books and Manuscripts and a Reading Room of Indological Journals. Its library has about 9000 volumes on various branches of Sanskrit learning. Scholars are allowed to make use of the library books within the premises. For many obvious reasons, books and Manuscripts in this Institute are not lent out. This is, indeed, its unique feature.

The Manuscript Section of the library contains about 15,000 works on different Śāstras, of which about 10,000 have been catalogued. As I have said above some of these manuscripts are rare and deserve publication. The first volume of the *Catalogue of Sanskrit Manuscripts* has been published describing 4,593 Manuscripts and the second volume is under preparation. Fresh manuscripts are acquired and are preserved according to modern methods. More Manuscripts deserve to be acquired or microfilmed and preserved, and, Sir, may I humbly point out, it is this point that deserves our serious attention. Formerly there used to be Research Scholars employed by the Government and learned bodies for going round, making surveys and acquiring Manuscripts from various sources. The countryside peasant, often descendant of some great Pandit but himself ignorant or not interested in Manuscripts in this age of printing, is apt to neglect and throw these Manuscripts away. We urgently require sufficient funds for purchasing such Manuscripts and preserving them at any cost lest they be lost for ever. Mr. President, your attention is drawn towards this urgent national problem. I urge upon you all who have assembled here from all walks of life to think over the problem in all seriousness, lest this source—and a rich source at that—of national wealth should be lost for ever.

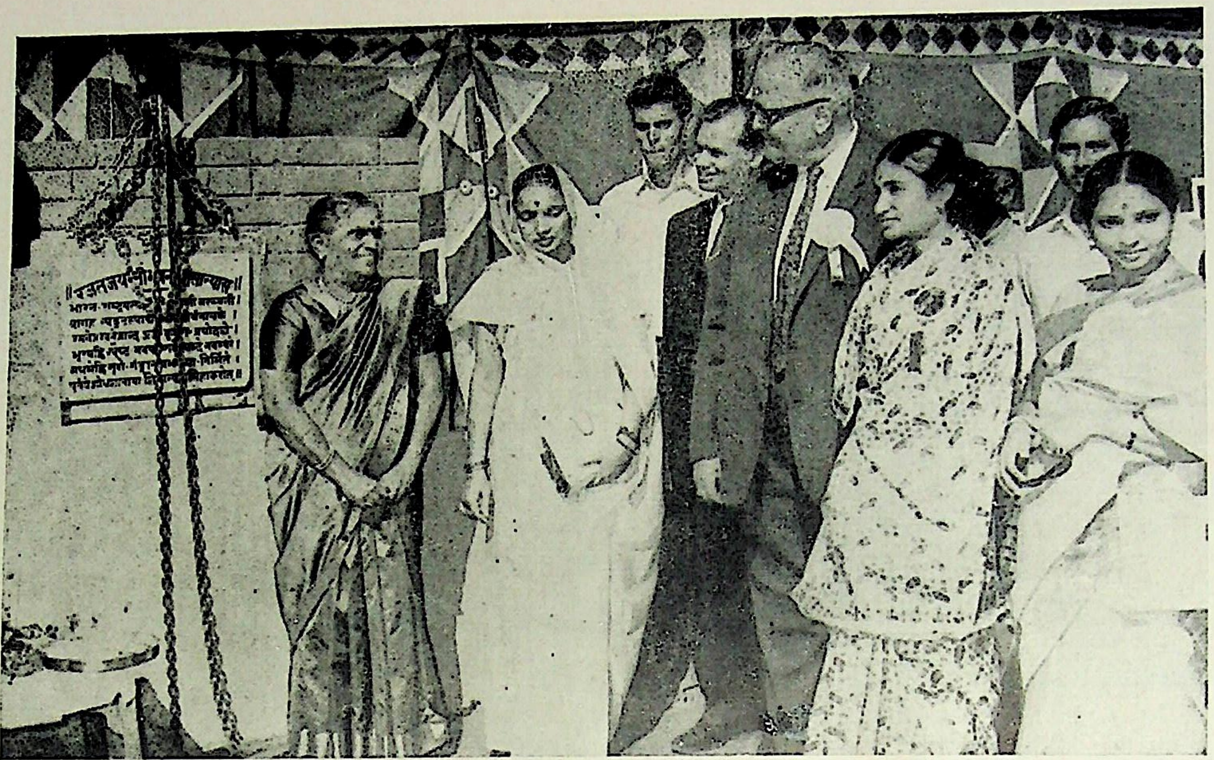
One of the other activities of the Institute has been to employ Research Scholars to work on different problems as and when funds for employing them are available. Our main difficulty, however, in attracting a large number of such Research Scholars has not been finances but the non-recognition of the research work done here by the University of Allahabad for the purpose of awarding doctorate degrees. There are two kinds of research workers—those who do research to qualify for doctorate degrees and those who do research for the sake of research, may be post-doctoral work. Now the second type of research worker does not require any recognition by any University but the first type of researcher desires it. Moreover, in



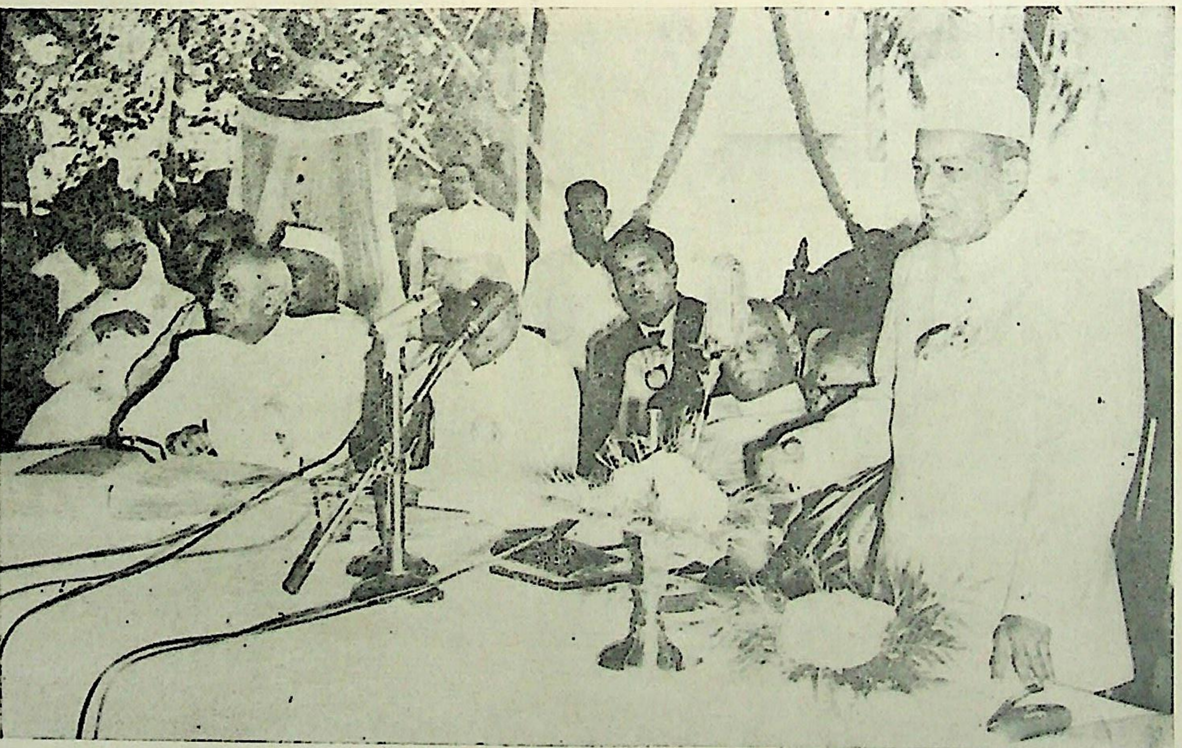
Dr. A. N. Jha welcomes Rashtrapati Sri V. V. Giri



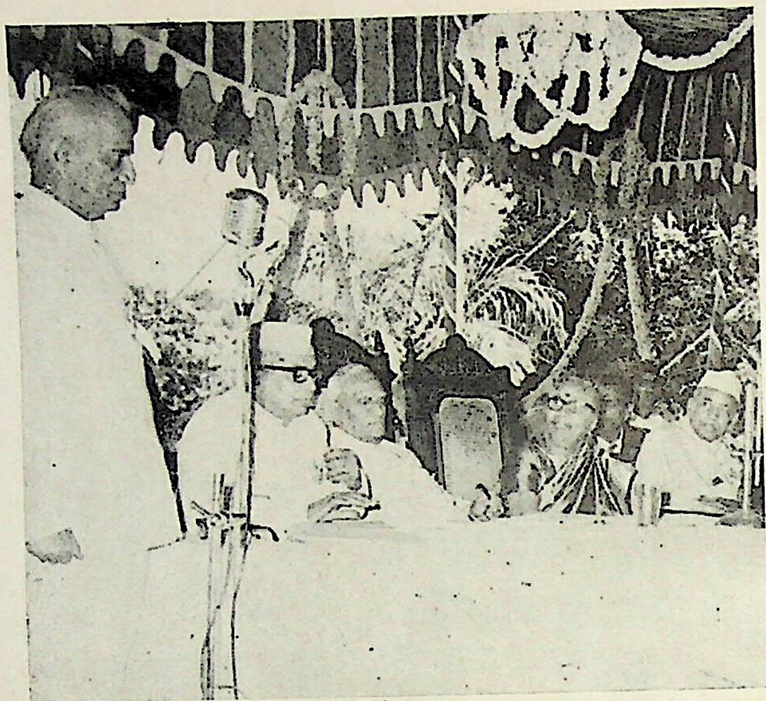
While going round the library, an Album of photographs of rare Manuscripts in the Institute is being presented to the Rashtrapati



Srimati Saraswati Giri laying the foundation stone of the Reading Hall



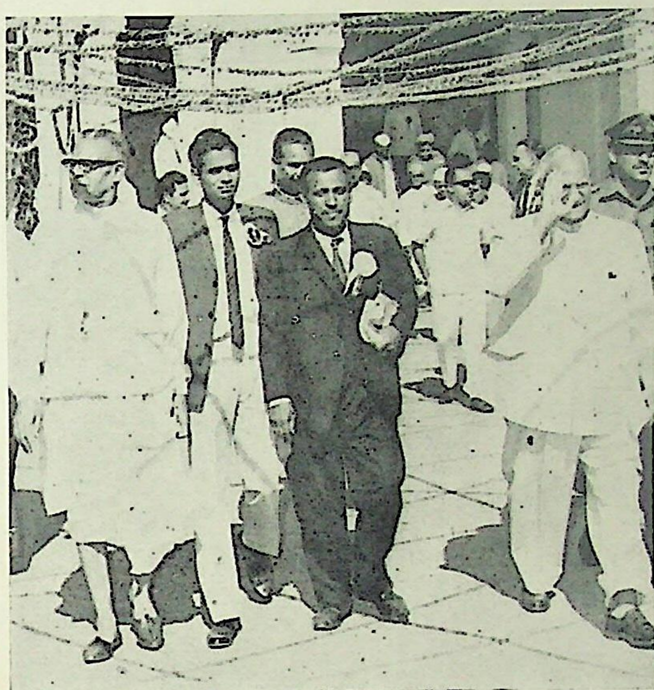
Dr. Ishwari Prasad, Vice-President of the Institute, welcoming the Rashtrapati, Srimati Saraswati Giri, the Rajyapal and other distinguished guests



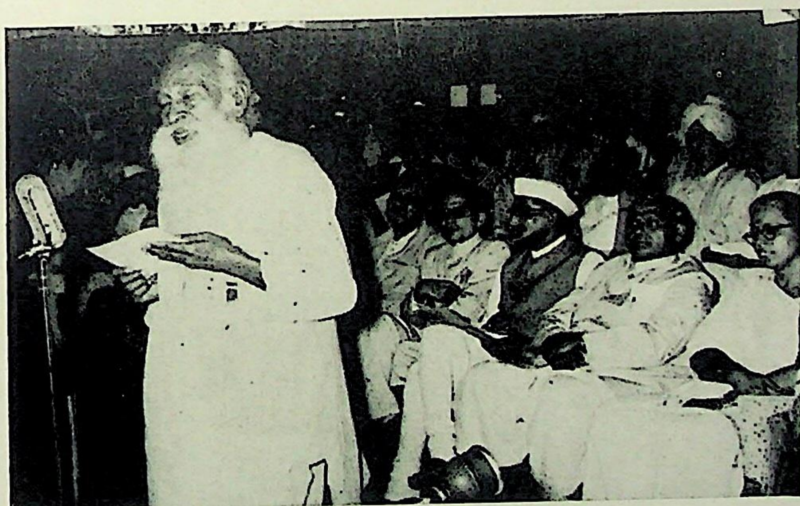
Pandit K. L. Misra, Chairman of the Silver Jubilee Celebration Committee, delivering the Address of Welcome



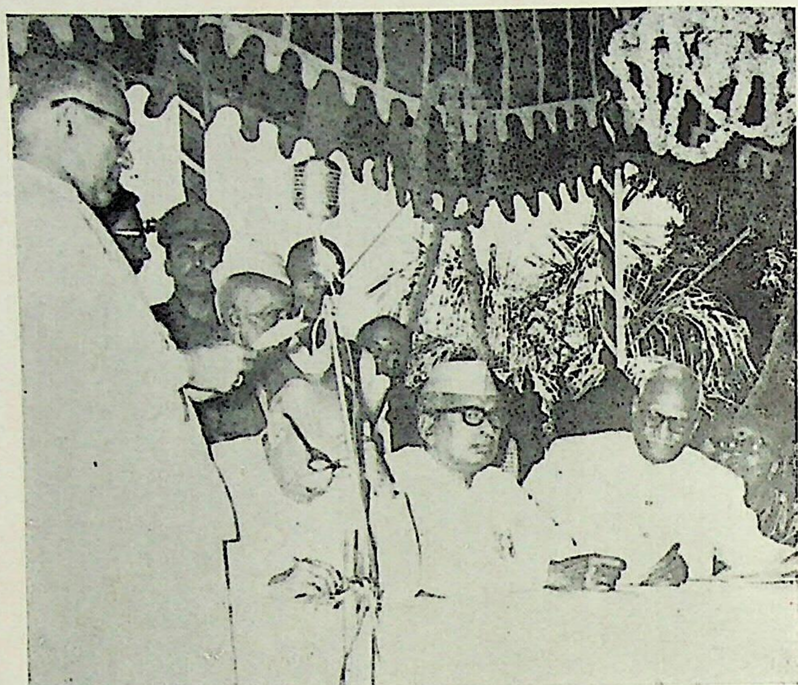
Dr. Jayakanta Mishra, the Secretary of the Institute, presenting the Report and the list of donations



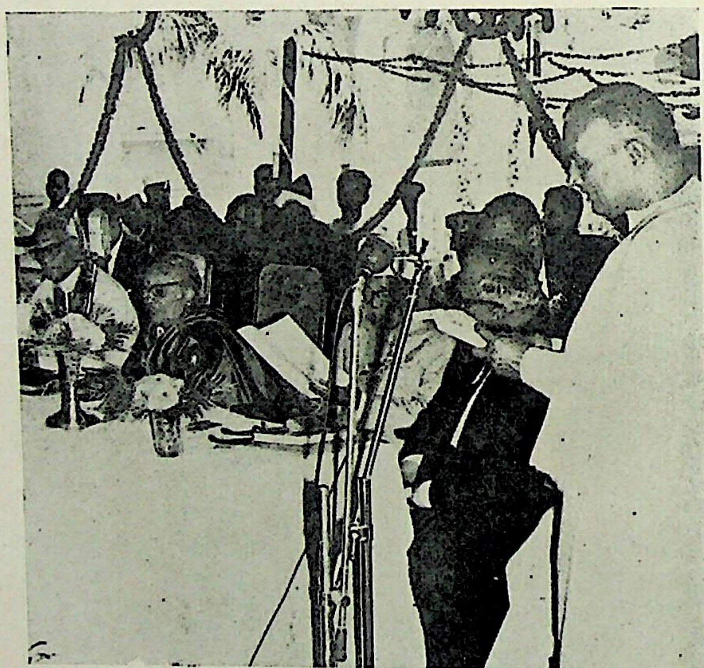
The Rashtrapati being taken to the Pandal in a procession



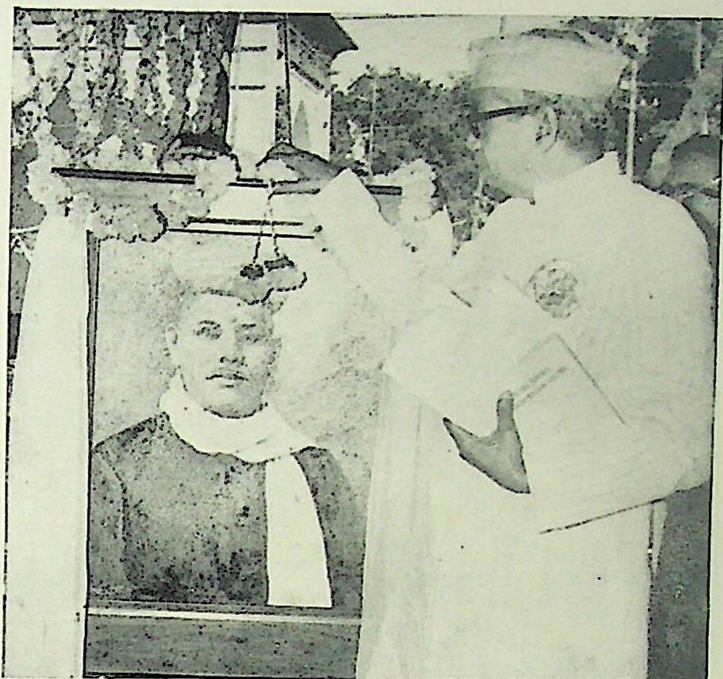
Pandit R. M. Shastri offering prayers



Dr. Rai Ram Charan Agrawal, Treasurer of the Institute, requesting the Rashtrapati to honour the oldest worker of the Institute



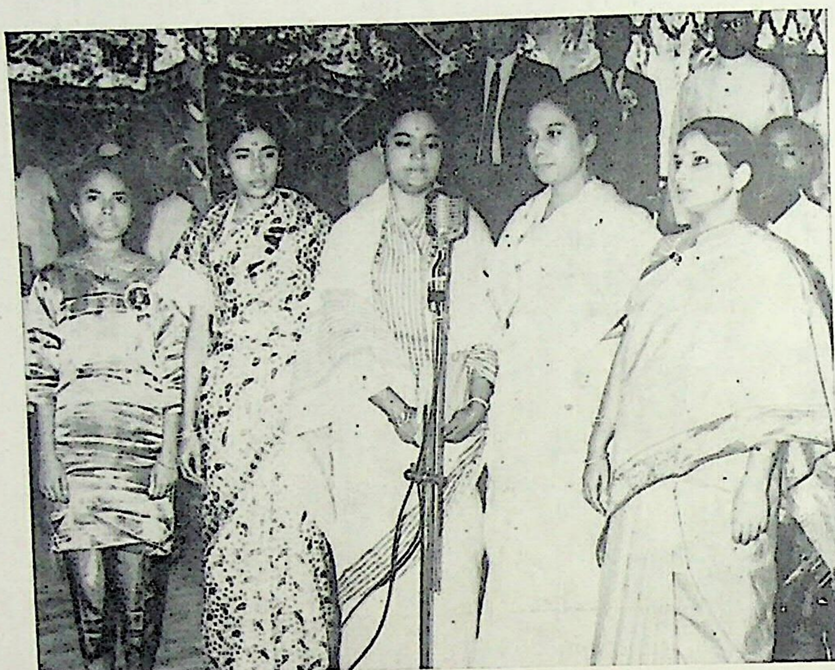
Prof. Śyāmanārāyaṇa, Head of the Department of Sanskrit, C. M. P. Degree College, Allahabad, requesting the Rashtrapati to release the Silver Jubilee Publications of the Institute



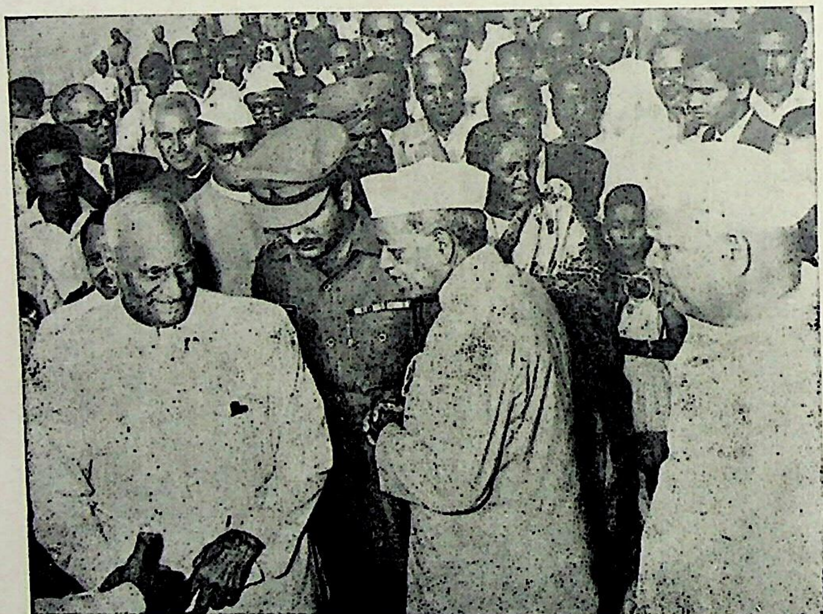
The Rajyapal of Uttar Pradesh, Dr. B. Gopal Reddy, unveiling the portrait of the late Mahāmahopādhyāya Dr. Umesha Mishra Founder-Secretary of the Institute



Rashtrapati Sri V. V. Giri delivering his Address



Right to Left—Smt. Prema Tewari, Smt. Madhuri Saxena, Dr. Smt. Das Gupta, Dr. Smt. Maya Malaviya singing the National Anthem.

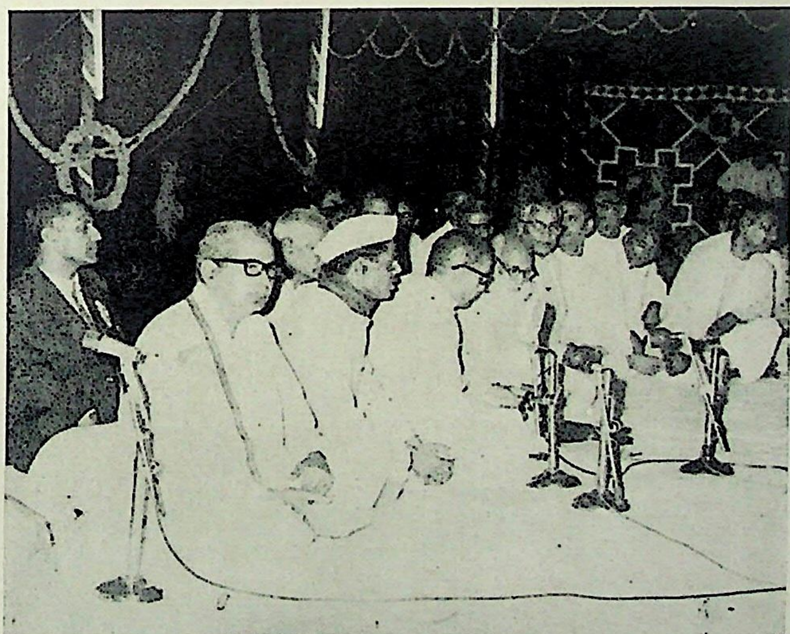


Rashtrapati leaving the Pandal

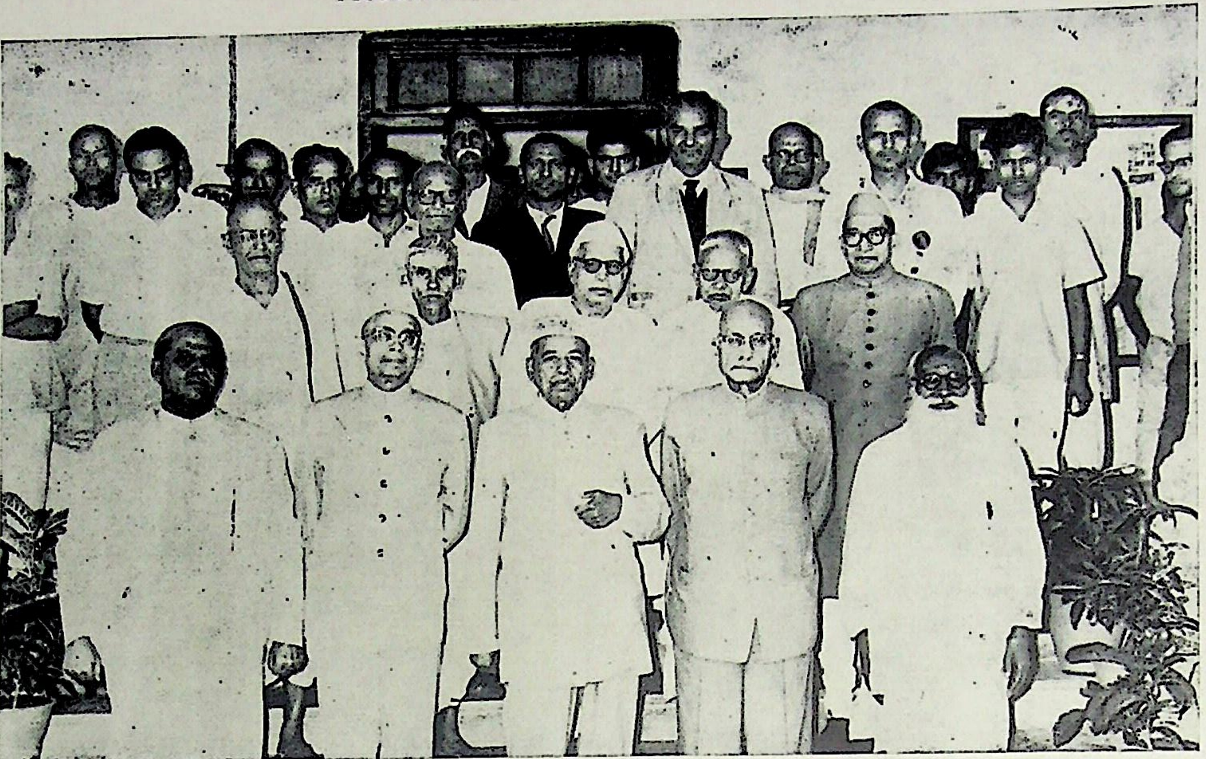
THE OLDEST WORKER HONOURED



Rashtrapati Sri Giri presenting a gift of Rs. 251 and a Woollen Shawl to Pandit Jayakishora Jha, oldest worker of the Institute.

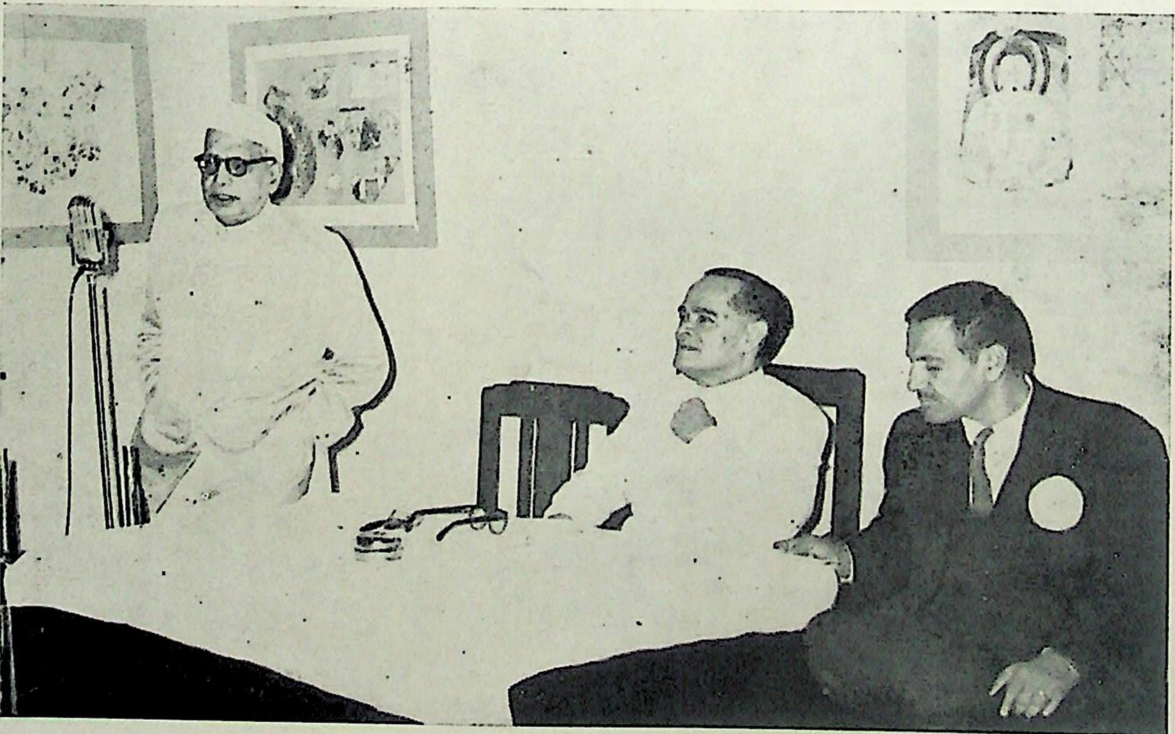


Rajyapal of Uttar Pradesh, Dr. B. Gopala Reddy, presiding over the Sanskrit Kavi Sammelan

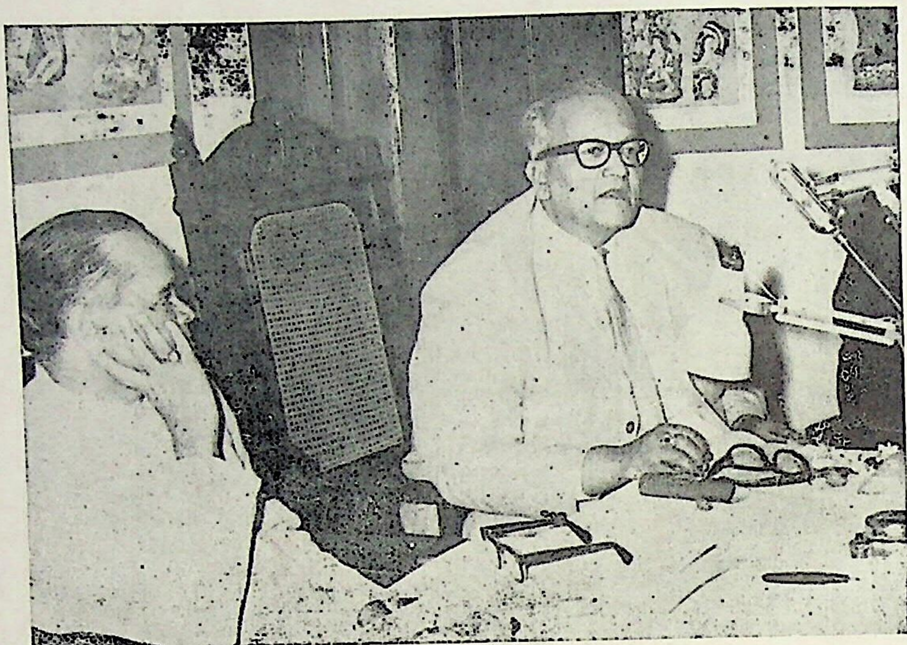


1st row (left to right)—Dr. Jograj Basu, Gauhati University, Pandit Gajadhar Prasad Bhargava, Advocate, Dr. Ishwari Prasad, Vice-President of the Institute, Dr. Tara Chanda, exvice-Chancellir, Allahabad University, Pandit R. M. Shastri.

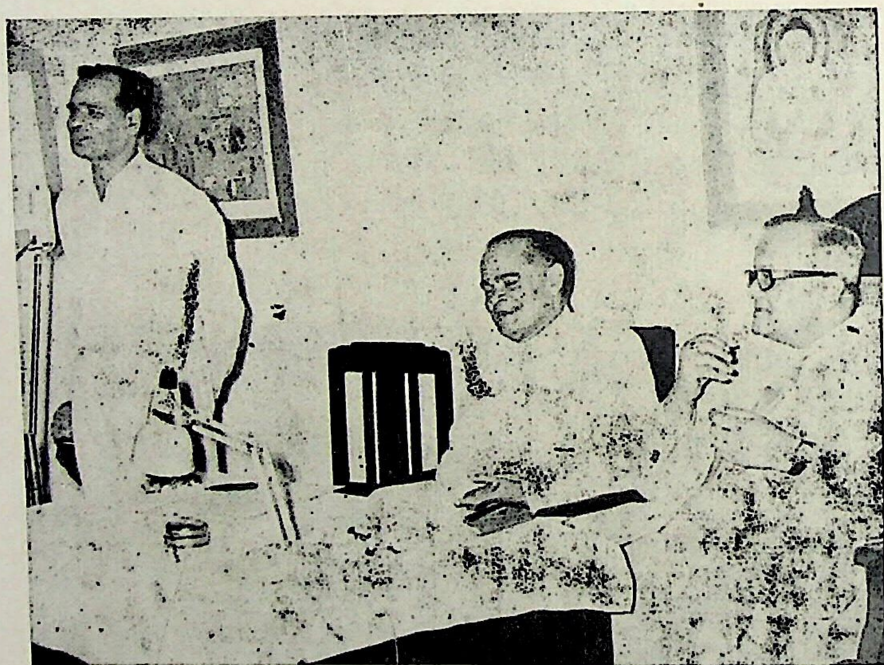
2nd row (left to right)—Prof. Subrahmanya of Bharatiya Vidya Bhawan, Bombay, Sri A. S. Nataraja Aiyyar, First Research Scholar of the Institute, Pandit Saraswati Prasad Chaturvedi, Retired Professor of Sanskrit, Allahabad University, Professor H. R. Diwekar of Nagpur. Sri Jagdish Swarup, Solicitor-General of India.



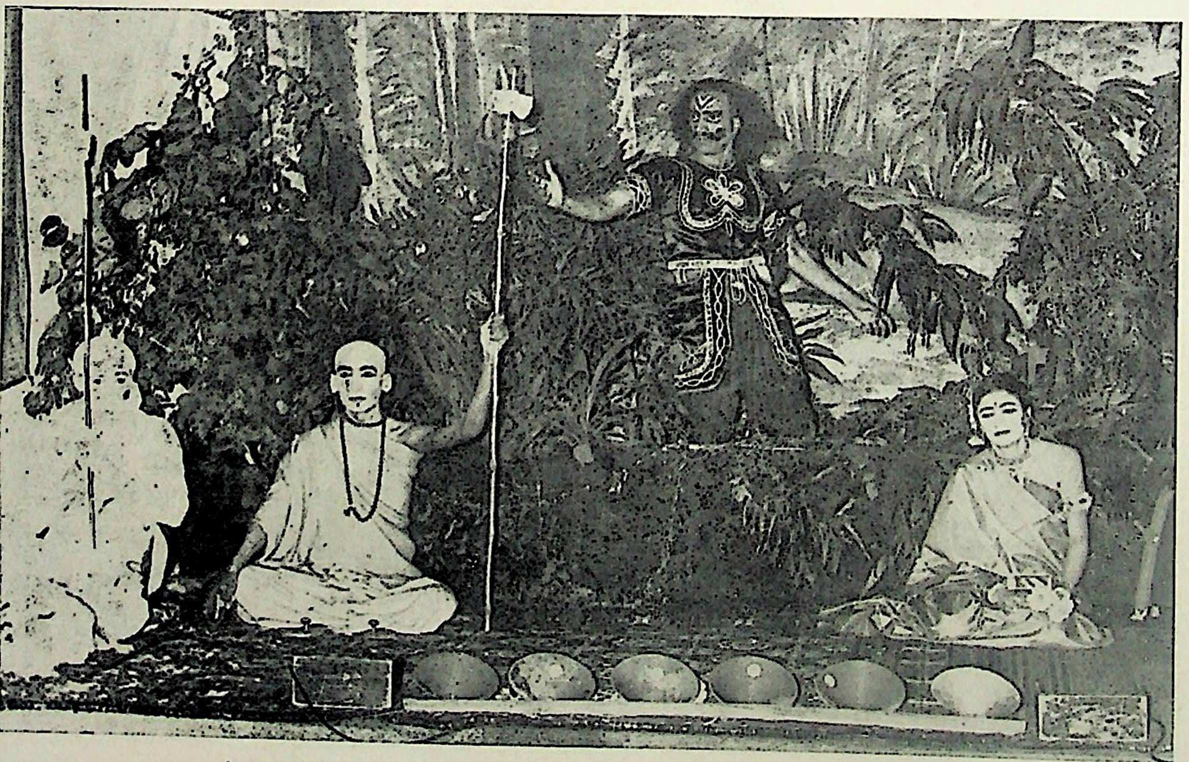
Public Lecture by Pandit Saraswati Prasad Chaturvedi, Retired Professor of Sanskrit, Allahabad University, Mr. Justice H. C. P. Tripathi is presiding



Public Lecture by Dr. A. N. Jha Lieutenant-Governor of Delhi



Dr. Rama Shankar Dwivedi, Advocate, thanks the guests



A touching scene from the Sanskrit play *Bhagawadajjukīyam*

Left to Right—Sri Surendra Prasad Shukla (*Śāṇḍilya*), Sri Rudrakanta Mishra (*Bauddha Sannyāsī*), Sri Ramesh Chandra Malaviya (*Yamarāja*), Srimati Dr. Maya Malaviya (*Gaṇikā*)

THE DRAMA GROUP



Standing (left to right) —
Dr. Sri Ram Sinha, Prof. Śyāmanārāyaṇa, Dr. Ram Shankar Dwivedi, Dr. Chandika Prasad Shukla (*Director of the drama*), Mr. Justice H. C P. Tripathi, Dr. S. N. Bhatt, Dr. Kamlesh Dutt Tripathi, Dr. Jayakanta Mishra and Sri Sona Ghosal.

Sitting first row (left to right) —
Sri Hari Datta Sharma, Sri Surendra Shukla, Sri Rudrakanta Mishra, Sri Ramesh Chandra Malaviya.

Second row (left to right) —
Sri Goparaju Rama Acharya, Sri Jeeveshvar Jha, Km. Mala Rai Malaviya, Km. Rabati Mishra, Baby Rai Chaudhary, Sri Dinesh Srivastava, Sri Prabhas Jha, Sri Vivek Priyadarshan.

the absence of such recognition we are unable to obtain any assistance from the University Grants Commission. Happily, the Univerity of Allahabad has realised its responsibility and is seized of the fact and the Faculty of Arts of the University of Allahabad has approved of the recognition of the Institute as a place of research under the new Act and now the approval of its Academic Council is awaited.

The Institute also arranges now and then public lectures and every year on the occasion of its Annual General Meeting the custom is to invite a scholar of repute to address the members. We have had in the past such lectures delivered by scholars like Dr. S. Radhakrishnan, Sri M. S. Aney, Sri K. M. Munshi, Professor G. Tucci, Dr. Sampurnanand and many others. These lectures are later published.

As pointed out above, the Institute has undertaken a programme of publishing the hitherto inaccessible Tantra works and to begin with it has taken up the Mahākālasaṁhitā project. Besides this, it is proposed to publish *Annual Bibliography of Indology*. It may be mentioned in this connection that while sporadic and haphazard lists and even some kinds of bibliographies in individual branches of Indological learning are being published, there is no reliable and comprehensive Bibliography of Indological literature published promptly every year for the benefit of research workers—say, as there are bibliographies promptly published in the natural sciences. The result is that frequently a young researcher is working without knowing if his work is really an advance or merely a duplication of work which has been already done or undertaken elsewhere or if his work is incomplete.

The Institute has also planned to bring out a comprehensive history of Sanskrit literature in several volumes after the bibliography and chronology of Sanskrit authors has been worked out under a project.

All these require a trained set of staff and various kinds of facilities. The Executive Committee of the Institute has drafted a comprehensive Development Plan for this purpose, which we have published in the *Silver Jubilee Souvenir*. I am happy to report that the Development Plan has been able to attract the attention of the Government of India, which have recently accepted some of the proposals contained in it. Accordingly, the library wing of the Institute has been provided with non-recurring grants-in-aid of about

Rs. 1,20,000/- for constructing the Basement Hall and the Reading Hall and purchasing various kinds of equipment and with about Rs. 20,000/- annual recurring grants-in-aid for appointing a full-time Librarian, an Assistant Librarian, two Research Stipendaries and a Janitor. We have appointed these. We are grateful to the Government for these grants, but we find it difficult to fulfil the conditions of meeting 25% to 40% matching amounts from our own resources in order to be able to utilise these grants-in-aid.

Nevertheless, this has been a substantial help to us and we consider it a beginning of the full development in due course. We are confident that generous private donors and the State Governments will come to our aid and help us in the matter of providing the matching amounts for utilizing these grants. The Uttar Pradesh Government has also to reconsider our request for allotting a little more land on the two wings of this plot so as to make it look more rectangular and give it an access to the main road on the Pannalal Road side. This will enable us not only to make the campus look better and more useful but also give us space for building our own printing press, guest-house-cum-hostel for scholars coming from outside and the Curator's residence, which programme remains to be taken up at present.

We are grateful to you, Sir, for graciously accepting our invitation and participating in our Silver Jubilee Celebrations. We are overwhelmed with your kindness.

———

Then the Secretary read out some of the important messages received on the occasion from public men, scholars and Institutions all over the world. They are given below in full:

MESSAGES

Dear Sri Mishra,

Your letter of the 29th October reached me duly but as I have been indisposed since June and I am still far from well, I could

not reply to you earlier. I was taken to the B. H. U. hospital for a check-up and on being released from there I have been staying at the Ashram of Mataji Anandmayee under strict regimentation and treatment.

I am, therefore, very sorry that it will not be possible for me in the present state of my health to join the Silver Jubilee Celebrations of the Ganganatha Jha Research Institute. I know that it is doing very useful and valuable work and I hope it will receive its due recognition and patronage from the Government and the public to carry on its work usefully. I wish the celebrations all success.

2A, Sigra.
Varanasi.
November 5, 1969.

Yours sincerely,
Gopinath Kaviraj.

My dear Dr. Jayakanta Mishra,

I am deeply sensible of the great honour which the Executive Committee of the Ganganatha Jha Research Institute has conferred in electing me an Honorary Member of the Institute. I appreciate this honour all the more because in my younger days when I was developing that interest in the history of the Indo-Aryan languages, which has been the centre of my studies all my life, I was associated with the Queen's College, Benares, and so with the University of Allahabad where I had the inestimable privilege of knowing the great scholar whose name is borne by the Ganganatha Jha Research Institute. No honour coming at the end of a long life devoted to Indological studies and love of the country to which they belong could give me greater pleasure.

Nor would anything give me greater satisfaction than to be able to accept the invitation to attend the Silver-Jubilee, but age (I am now in my 82nd year) and distance render this impossible. May I, as one of the Institute's most recent Honorary Members, wish it a successful meeting in celebration of this auspicious occasion!

Haverbrack
Bishop's Stortford, Herts.
23 *October*. 1969.

I am
Yours most sincerely,
Ralph L. Turner.

Dear Dr. Mishra,

Thank you for your telegram. I regret, much though I would have wished to participate in your Silver Jubilee, it will not be possible for me to come to Allahabad on the 7th of November and I have sent you the following telegram today:

"Already accepted engagements Delhi Udipi Sringeri in Mysore Leaving Twentyeighth returning Eleventh November Regret inability come Letter follows."

I consider it a great honour to be made an Honorary Member of the Institute.

Wishing your Silver Jubilee functions all success.

I remain,

Yours sincerely,
Suniti Kumar Chatterji.

National Library Campus,
Belvedere, Calcutta-27.

My Dear Dr. Mishra,

I am happy to acknowledge your letter No. M-K/69/1730, dated October 6, 1969 last and to know that on the occasion of its Silver Jubilee the Executive Committee of the Ganganatha Jha Research Institute has elected me as one of its Honorary Members.

Humbly do I accept the Honorary Membership extended to me. Thank you very much indeed. I would also request you to communicate my thanks to the members of the Executive Committee.

If you would please let me know the exact date in November next of the Silver Jubilee Celebrations of your Institute, I should be able to tell you if I should be in a position to attend it. Please let me have the details of the programme of the Celebrations. In case I should be able to attend I have no objection to give an address.

Thanking you once more and with warm greetings,

Indian Institute of Advanced Study
Rashtrapati Niwas, Simla
October 16, 1969.

Yours sincerely,
Niharranjan Ray

Dear Professor Jayakanta Mishra,

I thank you very much for your kind letter of October 10 and I would ask you to convey my sincere thankfulness to the Executive Committee of the Ganganatha Jha Research Institute for the great honour it has bestowed upon me in electing me an Honorary Member of the Institute. I am very grateful for this gesture of friendship, appreciation and recognition.

To my regret I shall not, because of many official duties and the great distance, be in a position to be present at the celebration of the Silver Jubilee in November.

I include a short biography and a succinct bibliography.

Wishing the Institute and the Members of the Executive Committee a very successful celebration and a happy and fruitful continuation of their important activities for the sake of the promotion of learning in the new period to come,

I am, with kind regards,

Rijksuniversiteit Te Utrecht
Instituut Voor Oosterse Talen
Nobelstraat 2B
Utrecht, October 22, 1969

Yours sincerely,
J. Gonda

My Dear Dr. Jayakanta Mishra,

Many thanks for your kind letter No. M-X/69/1731, dated

6-10-1969. I note that on the occasion of its Silver Jubilee the Executive Committee of the Ganganatha Jha Research Institute, Allahabad, has been pleased to elect me as one of its Honorary Members which I feel honoured to accept.

I am happy to know that your Institute is celebrating its Silver Jubilee in November 1969. I would be willing to go to Allahabad to attend the celebrations and to deliver an address on this occasion provided the same are arranged in the third or last week of November, 1969. Our new Vice-Chancellor Dr. K. L. Shrimali is joining the University on the 1st of November, and so, it would not be possible for me to leave Banaras in the first half of November. I shall inform you finally when I get a detailed programme of the Silver Jubilee from you.

With kind regards,

Yours sincerely,
H. P. Dwivedi

RECTOR
Banaras Hindu University
Varanasi-5
Dated 22-10-1969

Dear Mr. Mishra,

I thank you for your letter of 10 October, No. SU-M.X-69-1738.

I am very glad and honoured by your choice of electing me Honorary Member of your Institute. I accept this distinction with great pleasure.

Unfortunately, I shall not be able to come to India in November and address your Institute. I intend, however, to come to India in 1970 and then I shall do my best to come to Allahabad.

With best regards.

Sincerely yours,
L. Sternbach

United Nations
Grand Central P. O. Box 20
New York, N. Y. 10017
October 24, 1969

My Dear Shri Jayakanta Mishra,

When your telegram reached here, I was out of station, but the Registrar conveyed that fact to you telegraphically. Yesterday I have sent a wire regretting my inability to reach Allahabad on the 7th November. As a matter of fact I was to attend a Literary Festival at Udipi near Mangalore in the end of the first week of November, but I had to cancel that programme yesterday. You know, Ahmedabad is not in good shape these days. We the University community are also trying to do our mite in the great task of bringing communal harmony, which is before us. Under the circumstances, you will please excuse me for not being able to participate personally on the great occasion of the celebration of the Silver Jubilee of the Ganganatha Jha Research Institute, one of the premier institutions of our country. I would have deemed it a great honour to participate in the Silver Jubilee Celebrations and address the congregation as desired by you.

I wish the function all success and pray to the Almighty that the Institute will be able to recruit new talents and remain a centre of excellence and contribute to the enrichment of our great cultural heritage.

With kind regards,

Yours sincerely,
Umashankar Joshi

Vice-Chancellor
Gujrat University
Ahmedabad-9 (*Gujrat*)
October 28, 1969

Dear Sri Jayakanta Mishra,

Dr. S. RADHAKRISNAN has asked me to acknowledge your letter of the 29th October, 1969 and to say that, in the present state of his health, he regrets that he will not be ab'e to undertake the journey

to Allahabad. He sends his good wishes for the success of the Silver Jubilee Celebrations of Ganganatha Jha Research Institute.

Yours sincerely,
C. RAMASUBBAN
P. S. to Dr. S. Radhakrishnan.

"Girija"
30, *Edward Elliot Road*
Mylapore, Madras–4
November 3, 1969

I am glad to know that the Ganganath Jha Research Institute will celebrate its Silver Jubilee on the 7th November. Many research scholars have benefitted from the large collections of Indological books, Journals and mansucripts which the Institution has been able to build up during the last 25 years. I wish the Institute continued success in its efforts in the promotion and encouragement of research and ivestigation in Sanskrit and other oriental languages.

G. S. PATHAK

VICE-PRESIDENT
INDIA
NEW DELHI
November 2, 1969

'गंगानाथ झा रिसर्च इन्स्टीट्यूट' नाम्नी संस्था उत्तरभारतस्य प्राच्यविद्या-संस्थासु मध्ये एका प्रसिद्धा संस्था विद्यते, पंचविंशति वर्षाणि च विविधसाधनैः प्राच्यविद्यायाः प्रचारे शोधकार्ये च निरन्तरं प्रयतमाना वर्तते। अस्याः संस्थायाः रजतजयन्तीसमारोहस्यास्मिन् शुभावसरेऽहम् समारोहस्य साफल्याय एतस्याः संस्थायाश्च सर्वथाऽभ्युदयाय भगवन्तं विश्वनाथं प्रार्थयामि समारोहस्य संयोजकेभ्यश्च धन्यवादान् वितरामि।

रामनगरदुर्गं, वाराणसी
७ नवम्बर, १९६९ ई०

विभूति नारायण
काशीनरेश

Dear Sir,

The Prime Minister thanks you for your letter. She regrets her inability to attend the silver jubilee celebrations of the Ganganatha Jha Research Institute but sends her good wishes for the success of the function.

PRIME MINISTER'S SECRETARIATE
NEW DELHI—11
October 28, 1969

Yours faithfully,
H. Y. SHARADA PRASAD

I am happy to learn that the Ganganatha Jha Research Institute, Allahabad, has completed 25 years of service to the nation and that it is proposed to celebrate the Silver Jubilee on November 7, 1969. The Institute has attained a high standing in the world of oriental research through the dedicated efforts of the organisers and eminent scholars of Indology. I hope that the attainment of this landmark would spur them on to attain greater heights.

My good wishes.

Y. B. CHAVAN

HOME MINISTER
INDIA
New Delhi,
November 1, 1969

I am happy to learn that the Ganganatha Jha Research Institute, Allahabad, is celebrating its Silver Jubilee on the 7th and 8th November, 1969 and the President of India will be inaugurating it. Founded in memory of the great Indologist Mahamahopadhyaya Dr. Ganganatha Jha, the institution has over the years taken roots thanks to the dedicated service of the great scholars and Pundits associated with it. In engaging itself in the preservation of India's rich heritage and lore embedded in the ancient Sanskrit manuscripts

and books by collecting such works scattered over the country and publishing them, the institution has laid posterity to debt. May the institution grow further in stature in the years to come is my sincere prayer on this grat day!

MINISTER
PETROLEUM & CHEMICALS AND
MINES & METALS
GOVERNMENT OF INDIA
New Delhi,
October 30, 1969

T. SEN

Dear Dr. Mishraji,

Thanks for your letter No. SJC–251/69 dated the 26th October, 1969 regarding the Silver Jubilee Celebrations of your Institute. I am glad to learn that the Rashtrapatiji has graciously agreed to inaugurate the Celebrations. I am thankful to you for your kind invitation. But, as I will be busy that day at Chandigarh in connection with another important work, I beg to be excused for my absence. I am sure that the celebrations will be completely successfull and will help in furthering the cause of the Institute also.

Thanking you again,

Yours sincerely,
BHAKT DARSHAN

MINISTER OF STATE
FOR EDUCATION,
GOVERNMENT OF INDIA
NEW DELHI.
30th October, 1969

On the occasion of the Silver Jubilee of the Ganganatha Jha Research Institute, I send my warmest greetings and all good wishes for the continued success of the Institute.

CHIEF JUSTICE OF INDIA
New Delhi,
November 4, 1969

M. HIDAYATULLAH

I wish all success to the Silver Jubilee Celebration of the Ganganatha Jha Research Institute. The name of late Pandit Ganganatha Jha will be remembered with respect by all lovers of Indian culture and Sanskrit scholarship now as well as in future. We in Bihar are proud of the fact that he was born amongst us.

BIHAR GOVERNER'S CAMP
PATNA
November 2, 1969

KANUNGO
GOVERNOR OF BIHAR

I felicitate the Ganganatha Jha Research Institute on its Silver Jubilee celebrations. The Institute has been an important centre for the promotion of research in Sanskrit and other Oriental languages. It has one of the finest libraries on which research scholars have drawn for years.

Mahamahopadhyaya Dr. Ganganatha Jha was one of our most celebrated orientalists. It should be our endeavour to enrich the legacy left behind by him.

I send my best wishes.

MINISTER FOR RAILWAYS
INDIA
New Delhi.
November 4, 1969

RAM SUBHAG SINGH

Your letter thanks I send my best wishes on the occasion of Silver Jubilee Celebrations of the Research Institute.

STATE HOME MINISTER
New Delhi.
Nov. 5, 1969

VIDYA CHARAN SHUKLA

I am glad to know that Ganganatha Jha Research Institute is celebrating its Silver Jubilee Celebration on November 7, 1969. I wish all success to the function.

DEPUTY MINISTER OF
INDUSTRIAL DEVELOPMENT, INTERNAL TRADE
& COMPANY AFFAIRS, GOVERNMENT OF INDIA
NEW DELHI
October 31, 1969

BHANU PRAKASH SINGH

प्रिय श्री मिश्र,

आप का तार मिला जिसमें आप ने गंगानाथ झा इन्स्टीच्युट के सिलवर जुबली समारोह के उद्घाटन के अवसर पर मुझे आमंत्रित किया है। धन्यवाद। खेद है कि उस दिन का पहिले ही से बाहर जाने का मेरा कार्यक्रम लगा हुआ है। अतः आप के उत्सव में सम्मिलित न हो सकूंगा। आशा है आप क्षमा करेंगे।

आपका
रामजीलाल सहायक

शिक्षा मंत्री
विधान भवन, लखनऊ
२७–१०–६९ ई०

Dear Dr. Mishra,

Thanks very much for your invitation to the Silver Jubilee Celebration of the Ganganatha Jha Research Institute. Due to my duties in the Supreme Court, I am unable to come to Allahabad and participate in the function. I am glad to learn of the great service that the Institute has been doing in the field of Indology and in making available rare and valuable materials and facilitating research in that field. I am confident that this celebration of the Silver Jubilee will provide a further incentive for successful achievement of the objects of the Institute in future.

Yours sincerely,
V. BHARGAVA

JUDGE, SUPEREME COURT
INDIA ..
8, Motilal Nehru Marg,
New Delhi.
November 4, 1969

Dear Dr. Misra,

I am glad to hear that Ganganatha Jha Research Institute is going to celebrate its Silver Jubilee this week. I regret that I

shall be unable to attend the function on Friday, the 7th instant, as Friday happens to be a working day in the High Court.

CHIEF JUSTICE
HIGH COURT
UTTAR PRADESH
Allahabad:
5-11-1969

Yours sincerely,
V. G. OAK

My dear Dr. Mishra,

Thanks for your letter of October 29, inviting me to the Silver Jubilee Celebrations of the Ganganatha Jha Research Institute to be held on November 7, 1969. It would have been a privilege to join the function, but I sincerely regret that due to other commitments I am not able to do so.

I have much pleasure, and it is an honour, to offer my sincere felicitations to the Institute on this occasion. The Institute has rendered a distinguished service to the cause of Indological Study and Research. Its beginning has been modest, but many great things have come from modest beginnings: and may I express the confident hope that the future of this Institute will be bright and great.

With kind regards.

CHAIRMAN
University Grants Commission
Bahadur Shah Zafar Marg,
(Mathura Road), New Delhi–1

Yours sincerely,
D. S. KOTHARI

Regret inability attend sending every success Jubilee.

CHINTAMANI DESHMUKH

प्रिय मिश्रजी,

ता० २९-१० का आपका परिपत्र मिला। पंडित गंगानाथ जी झा की सेवाएँ सर्वविश्रुत हैं। उनके नाम से स्थापित आपकी संस्था की सेवाएँ भी कम विश्रुत नहीं हैं। संस्था का सुवर्ण महोत्सव करने का शुभ अवसर प्राप्त हुआ यह बात गौरवास्पद और अभिनंदनीय है।

मैं मानता हूँ कि राष्ट्रपति जी के आगमन से संस्था को नयी प्रेरणा मिलेगी। और अुसका काम जोरों से बढ़ेगा।

सन्निधि, राजघाट, नअी दिल्ली–१
ता० १–११–'69

काका कालेलकर का
हार्दिक अभिनंदन

The Royal Asiatic Society sends felicitations and best wishes to Ganganatha Jha Research Institute on the occasion of its Silver Jubilee Celebration.

SHORTO
HONORARY SECRETARY

LONDON

Dear Mr. Mishra,

Thank you for your kind invitation. However, it is impossible for me to go to India at this time. The pressure of work makes it impossible. I appreciate the valuable work the Institute is carrying out and extend my best wishes for its success, in present and future scholarly undertakings.

With kindest regards.

EDITOR
JOURNAL OF THE AMERICAN ORIENTAL SOCIETY
November 6, 1969

Sincerely yours,
ERNEST BENDER

Dear Sirs,

Unfortunately I have got your letter dated 28th Oct. 69 (No. M–IX/69–388) too late and even worse I did not know beforehand

that you were going to prepare the Silver Jubilee Celebration of your Research Institute. But I hope you will kindly excuse my belated answer.

In our country it was quite obvious, that the name of your Institute became more and more known among scholars in recent years, because solid work was done and caused the further promotion of Sanskrit studies outside India. On the occasion of your Silver Jubilee Celebration I should like to wish you further success on the path you have entered. May you succeed in spreading and enlarging the rich wisdom and knowledge your country has to offer to the world.

शिवास्ते पन्थान: सन्तु

INDOGERMANISCHE FORSCHUNGEN
BERLIN
10*th November* 1969

I remain yours sincerely
W. P. Schmid

Dear Sri Jayakant,

On my behalf and on behalf of the Kuppuswami Sastri Research Institute, Madras, I send you fraternal greetings on the occasion of your Silver Jubilee celebrations and wish all success to the functions. Mm. Ganganatha Jha and Mm. Kuppuswami Sastri were grat friends and our two Institutes in their names were founded almost at the same time. There is a great future in the country for such non-official Research Institutes. I hope their role will be duly appreciated by the Government and generous help extended to them for their maintenance and development.

With best wishes,
THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
66, ROYAPETTAH HIGH ROAD
MYLAPORE, MADRAS—4
5th Novermber 1969

Yours sincerely,
V. RAGHAVAN

Bhandarkar Oriental Research Institute sends fraternal greetings to Ganganatha Jha Institute on the occasion of its Silver Jubilee and wishes it many years of fruitful activity in Indology.

Poona
Nov. 5, 1970

Honorary Secretary
R. N. DANDEKAR

Dear Shri Jayakanta Mishra,

Your two letters, No. SJC/431/69, dated October 27, 1969 and October 29, 1969, to hand.

I am glad to note that you are celebrating the Silver Jubilee of Ganganatha Jha Research Institute on 7th November 1969.

On account of health, I have given up travelling. I therefore regret my inability to accede to your request. Sri Subramanya Sastri will represent the Bhavan.

However, I send my best wishes for the success of the celebrations.

BHARATIYA VIDYA BHAVAN
CHOWPATY ROAD
BOMBAY-7
November 3, 1969

Yours sincerely,
K. M. MUNSHI

श्रीमद्भिः प्रेषितमान्त्रमणपत्रम्प्राप्य नितरां मुदितोऽयं जनः। श्रीमतां महोत्सवः यथा सर्वथा सफलो भवेत् तदर्थं भगवान् श्री विश्वनाथः प्रार्थ्यते।

उपकुलपति
वाराणसेय-संस्कृत-विश्वविद्यालय
वाराणसी–२
५–११–६९

भावत्कः
श्रीगौरीनाथ शास्त्री

प्रिय मिश्रजी,

नमस्कार। गंगानाथ झा अनुसंधान संस्थान के रजत जयन्ती समारोह जिसकी अध्यक्षता आदरणीय राष्ट्रपति स्वयं कर रहे हैं का शुभसंवाद सुनकर बड़ी प्रसन्नता हुई—और पूर्व कार्य्यक्रम के कारण इसमें उपस्थित होने में असमर्थ हूँ। इस समारोह

की सफलता की पूर्ण कामना करता हूँ और आशा करता हूँ कि यह समारोह इस संस्थान के भावी मार्ग को प्रशस्त करेगा और इसको बल देगा कि जिससे यह उन आदर्शों की पूर्ति कर सके जिनको लक्ष्य कर यह कायम हुआ था। इति शुभम्।

भवदीय
सुरतिनारायण मणि त्रिपाठी

सदस्य, विधान परिषद्
भूतपूर्व सदस्य लोक सेवा आयोग
भुतपूर्व उपकुलपति संस्कृत विश्वविद्यालय, वाराणसी
९–डी, सिविल लाइन, गोरखपुर
५–११–६९

Dear Friend,

Thank you for your letter of 26th October and for your kind invitation to attend the Silver Jubilee Celebration of the Ganganatha Jha Research Institute on 7th November. However, your invitation reached me only late in the afternoon of the 3rd i.e. yesterday and I regret it would not be possible for me to go to Allahabad at such a short notice. However, I send my very best wishes to the Ganganatha Jha Research Institute on this occasion and congratulate the Institute on the excellent and scholarly work it has been doing for so many years.

With kind regards,

Yours sincerely,
SOPHIA WADIA

The P. E. N.
Theosophy Hall
40 New Marine Lines, Bombay 20 BR
4th November, 1969.

Dear Sir,

We thank you for your letter No. SJI/317/69 dated 27th October, inviting our Director to participate in the Silver Jubilee Celebration of your Institute on the 7th November.

F. 20

On account of previous engagements, our Director regrets very much not to be able to attend your function. He, however, sends his greetings on this occasion and wishes the function all success.

MAX MULLER BHAWAN
NEW DELHI
3 Nov. 1969

Your sincerely,
W. Eichholz
Dy. Director

Dear Friend,

I am glad to learn from your letter No. SJI/382/69, dated 27-10-1969 that Ganganatha Jha Research Institute is presently celebrating its Silver Jubilee and send my heartiest felicitation to all concerned on this auspicious occasion. The Institute has done very useful work during the past 25 years and it is to be hoped that its present celebrations will redouble its tempo for the same. While I regret my inability owing to ill-health to attend the celebrations, personally, I heartily associate myself with and wish all success to the same.

VISHVESHVARANAND VEDIC RESEARCH INTITUTE,
P.O. SADHU ASHRAM,
HOSHIARPUR
4th November 1969

Yours sincerely,
VISHVA BANDHU

I have nothing but praise for the excellent work that the Ganganatha Jha Research Institute has been doing in the field of Indology. It gives me added satisfaction that the Institute has also given much welcome attention to Archaeology in spite of its preoccupation with other branches of Indology. I wish the Institute a still brighter future and all success to its Silver Jubilee Celebration.

B. B. LAL
Director General, Archaeological Survey of India.

Dear Sir,

We are thankful to you for the invitation sent to us to attend the Silver Jubilee of your institution. We regret to state that it is not convenient to depute any person to the happy function.

We wish all success to the function and the institution to grow famous and popular.

THE ADYAR LIBRARY AND RESEARCH CENTRE
ADYAR, MADRAS 20, INDIA
4th November 1969

Your faithfully,
V. RAMANATHAN
Librarian.

Dear Sir,

Many thanks for your cordial invitation to attend the Silver Jubilee Celebrations of your Institute. I regret my inability to attend the function personally.

My staff-members and I wish a grand success to the celebrations and pray to the Almighty that your Institute may be able to fulfil its aims all the more in future.

With kind regards

ORIENTAL INSTITUTE
LOKMANYA TILAK ROAD,
POST BOX NO. 75, BARODA–2
4th November, 1969

Yours' truly,
B. J. SARDESARA
Director.

Dear Sir,

I thank you very much for your invitation. I regret to write that due to some official work I will not be able to attend the function.

I wish you every success.

ANJUMAN-I-ISLAM URDU RESEARCH INSTITUTE
92, DADABHOY NAOROJI ROAD,
BOMBAY–1 (INDIA)
4th November, 1969

Yours faithfully,
(Sd. Illegible)

Dear Dr. Mishra,

On behalf of the Secretary, I send my heart-felt good wishes for the success of the Silver Jubilee Celebrations of Ganganatha Jha Research Institute in Allahabad.

Sahitya Akademi
National Academy of Letters
Rabindra Bhavan, New Delhi
November 1, 1969.

Yours sincerely,
P. Machwe
Offg. Secretary

Sir,

We thank you for your cordial invitation to attend the Silver Jubilee Celebration of your Institute to be held next month. We are glad to find that the Institute will complete twenty-five years of its active life next month. As a sister institution engaged in similar activities, the Vidarbha Samshodhan Mandal offers its sincere greetings to your Institution on this memorable occasion and wishes it a still more glorious career hereafter.

May it continue to do its noble work of research in Indology for ever!

With kind regards,

विदर्भ संशोधन मंडल, नागपूर
पश्चिम हाईकोर्ट मार्ग
नागपुर—१
३-११-६९

Yours sincerely,
V. V. Mirashi
Chairman

My Dear Dr. Mishra,

Your announcement and invitation to your Silver Jubilee Celebrations and the accompanying request for a suitable message which was addressed to our Director has just arrived.

I write in haste to say that it may be possible even at this late date for our research fellow Professor Y. D. Tiwari to attend these

celebrations. I am sending him the invitation at once by express delivery. I know that he plans to come in your direction for some Indology meetings in Calcutta at about that time and hope very much that he will be able to be with you.

At the same time I am informing the President of this Institute Professor S. L. Parmar of the Allahabad University of your Inaugural function at 11 a.m. on November 7th which the President of India has kindly consented to open. I hope very much that Professor Parmar will be able to represent us then if Mr. Tiwari is unable to do so even though Dr. Parmar represents our Institute in the social sciences rather than our interest in Indology.

I am sure that our Director Mr. M. M. Thomas who is abroad just now because of his duties as Honorary Chairman of the Central Committee of the World Council of Churches would want me to transmit on his behalf and on behalf of all of us associated with the Christian Institute for the Study of Religion and Society our best wishes and felicitations to the Ganganatha Jha Research Institute on this Silver Jubilee. We are quite aware of the excellence of the reputation of your Institute and its library and publications programme. We are most grateful for the contributions to Indology which have already come from this important Institute. We rejoice with you at this celebration and look forward hopefully and expectantly to the continued and increased good work of the Ganganatha Jha Research Institute in the future.

I remain,

Yours very truly,
Richard W. Taylor

Christian Institute for the Study of Religion and Society
P. O. Box 1504,
17, *Miller's Road,*
Bangalore-6
November 3, 1969.

Dear Sir,

While recalling the scholarship of Mahāmāhopādhyay Dr. Ganganatha Jha and the work of the Ganganatha Jha Research Institute, I would like much to associate myself with the Silver Jubilee Celebration of the Institute scheduled to be held at Allah-

abad on 7th and 8th November 1969. But because of some pre-occupation and involvement with research projects of our Institute I regret my inability to attend the same.

I, however, wish that the Ganganatha Jha Research Institute will maintain its past tradition of research and publication of valuable findings regarding facts about India which lies buried deep down the mines of history and traditions. I wish the celebrations all success.

M. R. Sinha

Director, India Institute of Asian Studies
23/354 Azadnagar, J. P. Road
Andheri, Bombay-58—AS : India
November 3. 1969

Wishing the function every success.

SHARMA
Director

Kendriya Sanskrit Vidyapeeth,
Tirupati

Dear Sir,

Thank you for your letter No. SJI/312/69, dated 27th October, 1969 inviting me to attend the Silver Jubilee Celebrations of Ganganatha Jha Research Institute to be held from 7th November to 8th November, 1969. I regret to inform you that we have already fixed our meetings here on the dates mentioned by you and will, therefore, not be able to attend your function.

I convey my best wishes for the success of the function.

Yours faithfully,
B. L. Pandey

Vice-Chancellor
Raipur
November 4, 1969

I am glad that the Ganganatha Jha Research Institute, Allahabad, is celebrating its Silver Jubilee, on November 8, 1969. The above Institute has rendered valuable service in the field of educational research, specially in Sanskrit and other oriental languages.

I send my best wishes on the occasion of the Silver Jubilee Celebrations of the Institute and am confident that the Institute will make considerable progress in the years to come.

Premlila V. Thackersey
Vive-Chancellor

Shreemati Nathibai Damodar Thackersey,
Women's University
1, Nathibai Thackersey Road,
Queen's Road, Bombay-1
November 4, 1969

प्रिय जयकान्त जी,

आपका २९ अक्तूबर का पत्र मुझे ५ नवम्बर को मिला। गंगानाथ झा रिसर्च इंस्टीट्यूट के प्रति मैं अपना अभिनन्दन भेजता हूँ।

५, सफदरजंग लेन
नई दिल्ली–११
नवंबर ७, १९६९

आपका
दिनकर

Dear Sir,

Kindly accept my hearty felicitations and best wishes for the success of the Silver Jubilee Celebrations of your Institute.

I hope this event would prove a landmark in the history of the Institute for its further progress and development.

With kindest regards.

Yours sincerely,
D. L. Paliwal

Sahitya Sansthan
Rajasthan Vidyapeeth
Udaipur (Rajasthan)
November 7, 1969

Dear Sir,

I am very happy to learn that your Research Institute is celebrating its Silver Jubilee on the 7th and 8th of this month, and thank you very much for the kind invitation too.

As I am very busy now-a-days I plead my inability to be present on this august occasion.

I wish all success to the celebrations.

Oriental Research Institute,
Mysore-5
November 5, 1969.

Yours faithfully,
G. Marulasiddaiah
Director

Dear Mr. Mishra,

Thank you for your invitation to attend the Silver Jubilee Celebrations of your Institute. I am sorry I will not be able to attend the function due to pre-occupations.

However, I send my good wishes and felicitations to the Ganganatha Jha Research Institute on the occasion of the Silver Jubilee celebrations and I hope the deliberations will have resounding success.

Indian Library Association
S. P. Mukerji Marg
***Delhi*-6**
***November* 13, 1969**

Yours sincerely,
J. C. Mehta

(१)

गंगानाथो गंगा-
नाथो ह्यासीन्न तत्र सन्देहः।
यत्, ज्ञाति-गंगया सह
सासूया न क्रिया-ऽगजा तस्य ॥

(२)

नो केवलं प्रयागे
वासस्तस्या भवन्नपि प्रचुरम्।

प्राच्यां विद्यां, पाश्चा-
त्यानुगतां दधदसौ न किं प्रयागोऽभूत् ॥

(३)

रजतजयन्त्यनुसन्धा-
नस्थानस्य प्रभाविनी तस्य ।
पत्रप्राप्तिविलम्बा-
न्नागन्तुं शक्नुवन्नहं खिन्नः ॥

(४)

ग्रामागतमवकाशे
लक्ष्मणपुरपयुदस्तमिह पत्रम् ।
सम्प्राप्यापि जयन्त्यनु-
पस्थितिहेतोरयं महान् खेदः ॥

(५)

अत्रापि जायमाना-
मपि ननु शुभकामना न किं तत्र ।
"विषयतया" समुपस्थिति-
मागन्त्री स्यात् ? ततोऽस्तु सन्तोषः ॥

लखनऊ-विश्वविद्यालय-
प्राच्यसंस्कृतविभागस्य ।

आनन्दझा
प्रधानः

७-११-६९ कार्तिककृष्णत्रयोदश्याम् श्रीगङ्गानाथझास्थापित-
संस्थाया रजतजयन्त्युत्सवे
शुभकामः

गङ्गानाथारोपितलतेव संस्थेयमुद्धुरावयवा ॥
आदित्यनाथपोषणपुष्पवती विश्वमोदिनी भवतु ।१।

प्रबन्धकजयकान्तमिश्रमहाशयाय
सानन्दमर्पितः

उमापतिद्विवेदः
क० प० ।

Dear Sir,

I was glad to know that Ganganatha Jha Research Institute is celebrating its Silver Jubilee Celebrations from 7th November, 1969 to 8th November, 1969. The work done by the Institute during the last 25 years is really commendable. I have no doubt that efforts of the Institute for collecting and publishing the Mahakalasamhita will be helpful to research students and professors. I send my good wishes for the success of Silver Jubilee Celebrations of the Institute.

Incharge Vice-Chancellor
Nagpur
November 4, 1969

Yours truly,
B. S. Fadnis

LIST OF DONORS

The following donations, received on the occasion of the Silver Jubilee were then announced by the Secretary:

		Rs.
1.	Gurudwara Prabandhak Committee	10,000/-
2.	Beni Prasad Sarojini Tandon Trust (for scholarship)	5,000/-
3.	Sri Rajpal	5,000/-
4.	Sri Ratan Chand Charitable Trust	5,000/-
5.	Nagar Mahapalika, Allahabad (Recurring Annual Grant)	4,000/-
6.	Bhai Hari Mohan Singh	2,500/-
7.	Sri Krishan Lal	1,000/-
8.	Sir Dorabaji Tata Trust Bombay	1,000/-
9.	Dr. Bhagat Ram, Delhi Cloth Mills	500/-
10.	Sri S. L. Puri	500/-
11.	J. K. Charitable Trust, Kanpur (for Library)	300/-
12.	M/S. Universal Book Co., Allahabad (for advertisement charges)	125/-

13.	Sri Bisheshwara Nath, Retd. Commissioner, Agra.	51/-
14.	Lok Bharti, Allahabad	51/-
15.	Mr. Justice Harish Chandra, I.C.S., Retd. Judge, High Court, Allahabad	50/-
16.	Dr. S. Kichalu, Lucknow	26/-
17.	Dr. Jayadhari Singh, Madhubani, Bihar	25/-
18.	Sri N. Basavaradhya, Editor, Bangalore	25/-
19.	Smt. Vimalesh Kumari Govil, Allahabad	25/-
20.	Sri Anand Mohan, New Delhi	25/-
21.	Sri H. K. Mehrotra, Lucknow	10/-
22.	Sri T. K. Gopalaswamy Aiyangar, Tirupati	10/-
23.	Sri Shyam Singh, Bulandashahar	5/-
24.	Contribution by Dr. A. N. Jha—28 manuscripts from his personal collection (rare and unique palm leaf manuscripts and 2 photographic reproduction of Tantra works) valued	2000/-
25.	M/S. Jagati & Sons, Allahabad—Half expenses of Tea.	300/-

Dr. Rai Ram Charan Agarwal, then, requested the President to honour the oldest worker of the Institute Pt. Jayakishora Jha with a gift of a woollen shawl and a purse of Rs. 251/- as follows :

Mr. President

I present to you Shri Jayakishora Jha, the oldest worker of this Research Institute. He was appointed on 2-2-1945 when the Institute library was housed in the Hindu Boarding House and it had no facilities of any kind. He has been working on the preparation of the Descriptive Catalogue of the Institute manuscripts, of which the first volume has been published. At present he is working on the *Guhykālī Khaṇḍa* of the *Mahākālasaṁhitā*. Due to his meritorious and devoted service to this Institute, the Executive Committee has decided that a purse of Rs. 251/- and a woollen shawl be presented to him on the occasion of the Silver Jubilee.

Sir, May I request you to kindly make the gift to him?

Thereupon Dr. Ishwari Prasad, Senior Vice-President, of the Institute, declared the following distinguished scholars as Honorary Members of the Institute on the occasion of the Silver Jubilee in the following words:

Mr. President

I am authorised to declare that the Executive Committee of the Ganganatha Jha Research Institute has elected, under rule 3 (2) (1) of the Institute's Constitution, the following scholars as its Honorary Members on the occasion of the Silver Jubilee. The Honorary Membership of the Institute is extended to a limited number of distinguished scholars who have made a mark in the world of learning. I regret to inform you that owing to short notice they have not been able to be present here today:

1. *Professor Sir R. L. Turner,* School of Oriental and African Studies, University of London, W. C. 1:

the distinguished author of *Comparative and Etymological Dictionary of the Nepali Language* and *A Comparative Dictionary of the Indo-Aryan Languages.*

2. *Dr. Suniti Kumar Chatterji,* National Professor of Humanities, National Library Campus, Calcutta:

the distinguished author of *The Origin and Development of the Bengali Language,* which has set the norm of almost all the important works and recent studies in modern Indian linguistics. He is the President of the highest literary body in the country to-day, the Sahitya Akademi

3. *Dr. Nihar Ranjan Ray,* Director, Indian Institute of Advanced Study in Humanities, Rashtrapati Niwas, Simla:

one of the profoundest professors of India and author of several works on history, art and Buddhism. He is at present guiding the most important Research Institute in Humanities in India.

4. *Professor J. Gonda,* Professor of Philosophy, Sanskrit Avesta and Old Persian, Faculty of Arts, State University of Utrecht, Netherlands:

eminent contributor to modern studies on Vedas, Brahminism and Theism in the Upanishads.

5. *Dr. Hazari Prasad Dwivedi,* Rector, Benares Hindu Unisity, Varanasi :

who has raised Hindi scholarship to the level of international status by his numerous writings and contributions. His most important work is on Surdas and Kabir and his primary scholarship has been in Sanskrit, Prakrit and Apabhraṁśa.

6. *Dr. V. Raghavan,* Head of Sanskrit Department, Madras *logus Catalogorum.*

who is perhaps the most famous among Sanskritists in the Indian Universities. He has contributed largely to the study of literature and poetics. A prolific and versatile writer, his most important works are on Bhoja's *Śṛṅgāra Prakāśa* and the *New Catalogus Catalogorum.*

7. *Dr. Ludwik Sternbach,* Chief of Research and Records Section, Department of Trusteeship and Non-self-governing Territories, New York, NY 10017 (U.S.A.):

who has easily won the admiration and respect of the lovers of Sanskrit all over the world with his studies in Ancient Indian Law and Culture. He has written on *Cāṇakya-Nīti* severally and is currently engaged in bringing out a collection of Sanskrit Subhāṣitas in 18 volumes.

8. *Professor Uma Shankar Joshi,* Vice-Chancellor, Gujarat University, Ahmedabad :

who is one of the most important contributors to Gujarati Poetry and Criticism in recent years.

9. *Professor G. Tucci,* Editor of East and West, via Merulana, 248 Rome, Italy :

who has made far-reaching contributions to studies in Central Asian Literature and Art and Buddhistic Philosophy.

10. *Professor D. H. H. Ingalls,* Professor of Sanskrit, Harvard University, Cambridge, Massachusetts (U.S.A.).

who has made valuable contributions to the study of Sanskrit Philosophy and Literature.

11. *Dr. M. Z. Siddiqui,* formerly Sir Asutosh Professor and Head of Arabic Department, University of Calcutta, Calcutta :

who is one of the very few eminent scholars of Arabic and Persian in India and is internationally famous for his contributions.

SILVER JUBILEE PUBLICATIONS

Thereupon, Prof. Śyāmanārāyaṇa, Head of the Sanskrit Department, C. M. P. Degree College, Allahabad, requested the President of India in the following words to release the Silver Jubilee Publications of the Institute :

Mr. President,

I am directed to request you to release the following publications on the occasion of the Silver Jubilee.

The first important publication is the special number of the Journal of the Ganganatha Jha Research Institute which is being brought out as a Commemoration Volume to honour the memory of Mahāmahopādhyāya Dr. Umesha Mishra, the late Secretary of the Institute from its foundation up to his death, in recognition of the fact that the progress of the Institute during the period was mostly due to his efforts.

The other pubiications, brought out to commemorate the Silver Jubilee, are :

1. *Life of Dr. Ganganatha Jha* by the late Dr. Sachchidanando Sinha of Patna *and a Bibliography of His Works* by Sri K. Sankar Sarma, Librarian of the Ganganatha Jha Research Institute.

2. *Citrāvalī*—a collection of pictures concerning the Institute.

3. *Saṅkṣipta Paricaya*—a brief introduction to the activities of the Instiute in Hindi.

4. *The Ganganatha Jha Research Institute*—an account of the Institute and its activities in English.

5. *Souvenir*—containing various articles, such as, on the Mahākālasaṁhitā, in the Institute, its Development Plan, Index of papers published in its Journal during the last 25 years etc.

When the Rashtrapati had performed the necessary formality of releasing these publications, Dr. Ishwari Prasad requested Dr. B. Gopala Reddy to unveil the oil portrait of Mahāmahopādhyāya Dr. Umesha Mishra. Dr. Reddy performed the auspicious ceremony most graciously and expressed his great admiration for the late Mahāmahopādhyāyaji whom he said it had been his privilege to know personally. He paid his tributes to the departed soul for his great and noble services to the Institute and to the cause of learning and scholarship.

RASHTRAPATI'S ADDRESS

Finally Dr. Ishwari Prasad requested the President of India to address the gathering. The President Sri V. V. Giri delivered the following address which was heard with rapt attention.

I am happy to have this opportunity of participating in the Silver Jubilee celebrations of the Ganganatha Jha Research Institute. During the 25 years of its existence, the Institute has done valuable work in the cause of oriental research and Sanskrit learning. The Institute has been successful in perpetuating the memory of one of the most outstanding scholars of Sanskrit philosophy and literature.

The revered Pandit Ganganatha Jha combined in himself, in a remarkable manner, traditional scholarship and modern methods of scientific investigation. By the impact of his personality, scholarship and breadth of vision, Pandit Jha created a deep impression on the world of scholarship both in India and abroad, and I am happy to find that this noble tradition is being followed in the research work undertaken by this Institute. We in India have always shown the greatest reverence for scholarship and character. In honouring and perpetuating the memory of Pandit Jha we are only following an ancient tradition.

We are living in the midst of swiftly moving times when rapid advances are being made as a result of the application of science and technology. In this atmosphere, attempts at turning over the pages of what may appear to be the dead past, look like an unprofitable and an unproductive occupation. And an Institution like yours, which has necessarily to confine itself to the study of the past may not evoke much enthusiasm. But I would like to say emphatically that this is a narrow and limited point of view, particularly in respect of the past of a country like ours steeped in hoary traditions.

It is quite true that the most urgent task before India to-day is the fight against poverty, ignorance and disease and the building of a society where all forms of economic and social injustice will be eliminated. But we cannot forget that every nation has its own life to live and its own genius to develop. Blind reverence or wholesale condemnation of the past are equally bad and irrational. We cannot become a rootless people by forsaking our glorious heritage. We have to so use the legacy of our past as to be of help in carving out a greater future for India. It is in this context that I welcome the classical scholarship and modern research work done by this Institute.

The contribution that was made to human knowledge in the past lies buried in books and manuscripts. An Institution like the Ganganatha Jha Research Institute which is engaged in the task of unravelling the secrets that lie inscribed in the pages of our ancient books and manuscripts, is carrying on a task of national importance. It is all the more significant that this great work is carried on in this ancient city which has been noted for its contribution to the intellectual and political history of the country.

(At this stage the President was pleased to announce a personal donation of Rs. 5,000/- to the Institute for promoting the causes for which it was founded).

I am aware of the magnificent work done by Dr. Ganganatha Jha and his associates of this Institute. By their scholarship, they have added a new dimension to our understanding of India's past. Dr. Ganganatha Jha belonged to a scholary family and had created for himself a unique place by mastering ancient lore from architecture down to *dharmaśāstra* studies. His invaluable work on *dharmaśāstra* is the source of Hindu Law as it is administered in India to-day. It is gratifying to see that the family traditions in scholarship and learning have been kept up by Panditji's illustrious sons, the late Dr. Amaranatha Jha and my esteemed friend, Dr. Aditya Natha Jha, who is deeply interested in Sanskrit literature and Indian culture.

I have had an opportunity of seeing something of the great work done by this Institute. I have seen some of the rare manuscripts which the Institute is collecting and preserving. Old manuscripts, which treasure the knowledge of the past have all the world over been destroyed by forces of nature and by man himself either

through his negligence or through the ravages of war. These also lie uncared for and in the possession of persons who are not even aware of their value. The task of collection and preservation of these treasures of knowledge is a very important one. Quite a few centres engaged in the task of oriental research are functioning in various parts of the country. There is an urgent need to co-ordinate the activities of these institutions.

On the auspicious occasion of the Silver Jubilee, I convey my greetings and best wishes to all those whose labour of love has contributed to the success of this centre of learning and research. Names of eminent scholars and savants in India and abroad have been associated with the work of the Institute. I am sure in the years to come the Institute will continue to grow and shed its lustre on the world of classical scholarship. JAI HIND.

VOTE OF THANKS

Dr. A. N. Jha, Lieut.-Governor, Delhi, proposed in easy and intelligible but chaste and elegant Sanskrit a vote of thanks to the Rashtrapati and the Rajyapal of Uttar Pradesh and the distinguished guests and members, particularly requesting that of the two Sanskrit Institutes that were being proposed to be developed by the Central Government in the next Five Year Plan, this Institute should be one.

महामान्या राष्ट्रपतिमहोदयाः श्रीमन्तो राज्यपालः आदरणीया विद्वान्सः सहृदया नागरिका देव्यश्च

अस्माकं प्रार्थनां स्वीकृत्य विविधेषु गम्भीरेषु राष्ट्रीयकार्येषु व्यग्रैः अपि राष्ट्रपतिमहोदयैः अस्या अनुसन्धानसंस्थाया रजतजयन्तीमहोत्सवस्य यः उद्घाटनायासः स्वीकृतः, तत्र तेषां भारतीयायां संस्कृतौ तदाधारभूतायां संस्कृतभाषायां तन्मूलके अनुसन्धानकार्ये च स्वाभाविकोऽनुराग एव हेतुः।

राष्ट्रपतिमहाभागानां अनया उदारतया कृपया अस्याः संस्थायाः सम्बन्धे संस्कृतभाषायाश्च विषये प्रकटितया शुभकामनया वयं सर्वे कृतार्थिताः समुत्साहिताश्चेति तेभ्यः तदीयधर्मपत्नीभ्यः विविधगुणालंकृताभ्यः श्रीमतीभ्यः सरस्वतीदेवीभ्यश्च कोटिशो धन्यवादाः वितीर्यन्ते ।

आसीत् कश्चित् एतादृशः कालो यदा अस्मिन् देशे सर्वत्र संस्कृतविद्यायाः अध्ययनाध्यापने प्रचलिते आस्ताम्। संस्कृतपण्डिताश्च राष्ट्रस्य गौरवपूर्णानि पदानि

F. 22

अधितिष्ठन्तः देशस्य सर्वतोमुखम् अभ्युदयमकार्षुः। संस्कृतज्ञानां विषये महाराजस्य मनोरियमुक्तिः अक्षरशः सत्या आसीद् यत्—

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति।

इदं सर्वविदितमस्ति यन्निकटस्थमतीतकालं यावत् मिथिला, काश्मीरः, पञ्चाम्बुप्रदेशः दक्षिणदेशश्च संस्कृतविद्याया अध्ययनाध्यापनयोः तथैव प्रतिष्ठितानि केन्द्राणि आसन् यथा अद्यत्वे भगवतो विश्वनाथस्य नगरी वाराणसी विद्यते। समादरोऽपि संस्कृतज्ञानाम् अतिमात्रमविद्यत। संस्कृतज्ञाः न केवलम् आत्मनो जीविकाविषये निश्चिन्ता एवासन् अपितु देशस्य अन्येषामपि सर्वेषां जीविकां सुलभीकर्तुं मार्गं निर्दिशन्ति स्म। राष्ट्रस्य शिक्षानीतिस्तु तेषामेव आयत्ता अवर्त्तत। परमिदानीं कालपरिपाकक्रमेण अत्यन्तं तनुतां गतं संस्कृतविद्यानाम् अध्ययनाध्यापनगौरवम्। संस्कृते पूर्वं क्रियमाणानां गम्भीरानुसन्धानकार्याणां तु कथैव समाप्तप्राया दृश्यते।

अनुसन्धानस्य ह्रासोन्मुखतां परिहर्त्तुकामैरेव प्रयागस्य विद्वज्जनैः नागरिकैश्च मम पूज्यस्य पितुः स्वर्गीयगङ्गानाथझा शर्म्मणो नाम्ना इयम् अनुसन्धानसंस्था अत्र प्रतिष्ठापिता, यस्याः रजतजयन्तीमहोत्सवः अद्य महामान्यैः राष्ट्रपतिमहोदयैः उद्घाटितः।

एतत्संस्थासदृशी एव एका संस्कृतानुसन्धानसंस्था दक्षिणदेशे तिरुपतिनगरे केन्द्रियशासनेन प्रतिष्ठापिता विद्यते, यस्याः सर्वोऽपि व्ययभारः तेनैव शासनेन धार्यते। श्रूयते, उत्तरभारतेऽपि द्वयोः संस्कृतानुसन्धानसंस्थयोः प्रतिष्ठापनं केन्द्रियशासनस्य लक्ष्यमस्ति। तयोः एकस्याः स्थापनं काश्मीरे सुनिश्चितमिति विज्ञाय प्रसीदति सर्वेषां संस्कृतज्ञानामन्तरङ्गम्। उत्तरभारते या अन्या अनुसन्धानसंस्था प्रतिष्ठापयितुम् इष्टा तद्विषये अस्माकमियं प्रार्थना विद्यते यद् अनेकवर्षेभ्यः संस्कृतानुसन्धानकार्येषु व्यापृता, अनेकान् सुदुर्लभान् मुद्रितान् अमुद्रितांश्च ग्रन्थान् क्रोडीकुर्वाणा, बहूनां विशिष्टविदुषां स्निग्धेन सहयोगेन सततं वर्द्धमाना च इयमेव संस्था केन्द्रियशासनेन स्वीक्रियेत। मन्ये, अस्माकमयं प्रस्तावः सर्वैः विद्वद्भिः नागरिकैश्च नूनम् अनुमोद्येत। एतदर्थं महामहिम्नां राष्ट्रपतिमहोदयानां स्वल्पः सङ्केत एव पर्याप्तो भवेत्।

एभिरेव कतिपयैः शब्दैः आत्मनो हृद्यं संक्षेपतो विनिवेद्य पुनः श्रीमद्भ्यः राष्ट्रपतिमहोदयेभ्यः तेषां सहधर्म्मिणीभ्यः तयोः संमानननार्थम् उपस्थितेभ्यः विद्वद्भ्यः नागरिकेभ्यश्च हार्दिकान् धन्यवादान् वितरामि।

धन्यः प्रयागराजोऽयं धन्या चात्र त्रिवेणिका।
अनुसन्धानसंस्थेयं धन्या धन्योऽयमुत्सवः॥
धन्याः संस्कृतविद्वांसो धन्यो राष्ट्रपतिर्गिरिः।
चेष्टन्ते ये समुन्नेतुं राष्ट्रं भाषां च संस्कृतम्॥

A BRIEF ENGLISH VERSION OF THE SANSKRIT SPEECH OF LT.-GOVERNOR DR. A. N. JHA

Revered Rashtrapati, Rajyapal, Assembled Scholars, Ladies, and Gentlemen,

Accepting our invitation even though you were pre-occupied with various important governmental administrative affairs, only due to your innate love for Indian culture, Sanskrit language, (the root of the said culture) and for researches in these subjects and respect towards these, and taking the trouble of coming here and conducting the inauguration of the Silver Jubilee of this Institution, you have blessed the members of the Institute like myself and the citizens of Allahabad. We offer our grateful thanks to you, Rashtrapati Śrī V. V. Giri, and to Devi Saraswati, the wife of the Rashtrapati, abode of all virtues and good attributes.

Even though when due to the changing circumstances Sanskrit studies and teaching of Sanskrit and researches in that language and literature have suffered, your keen interest in the revival of Sanskrit learning and culture has fixed the eyes of the Sanskrit scholars on you, this fact is well-known to all. I therefore submit before you through the pretext of this vote of thanks, the following words—

It is heard that two Central Sanskrit Research Institutes like the Kendrīya Sanskrit Vidyapīṭha at Tirupati, will be established by the Central Government in the Northern India. The decision has already been taken to establish one in Kashmir, which gives much pleasure to all of us who are engaged in researches. I request you to bless us by accepting this institution as the second one which was connected with the name of my father, Mm. Ganganatha Jha, who devoted the whole of his life-time to Sanskrit learning. In this way you can avoid the difficulty of establishing a new one. Saying these few words I conclude this vote of thanks.

DEPARTURE OF THE RASHTRAPATI

Then followed the National Anthem recited by Smt. Prema Tewari, Smt. Madhuri Saxena and others. The President left the Pandal exactly at 11.30 A.M. After the President had his lunch, he rested for a while in the Circut House. President left for Delhi at 3.30 P.M. from the Bamrauli Aerodrome, where he was seen off by Pt. K. L. Misra, Chairman, Silver Jubilee Committee, and others.

PAṆḌITA SAMMELANA

A PROGRAMME OF ŚĀSTRĀRTHA, PAṆḌITA-PŪJĀ AND SANSKRIT KAVI SAMMELANA

November 7, 1969

In the evening a Conference of traditional Sanskrit Pandits was organised. The Pandal was full to the capacity again and the dais presented a colourful array of selected Pandits of Varanasi, Allahabad, Nagpur, Bombay and various other places of India. The first session of this *Paṇḍita Sammelana* started at 4 P.M. and its programme was made up of Śāstrārtha (learned disquisition or debate). First a debate on Vyākaraṇa was organised. Pandit Bhupendra Pati Tripathi was the Convener. He introduced thesubject of discussions: "the utility of the word अर्थवदधातुरप्रत्ययःप्रातिपदिकम् कृत्तद्धितसमासाश्च Pandit Bhupendrapati Tripathi, Pandit Kalika Prasad Shukla and Pandit Ram Krishna Shukla of Varanasi and Pandit Umapati Tripathi of Prayag took active part. The discourses were all conducted in Sanskrit and aroused deep interest even among those whose knowledge of Sanskrit was not very profound. Then followed a debate on Vedānta. Pandit Badrinatha Shukla of Sanskrit University, Varanasi, and Pandit Subrahmanya Shastri of Bombay participated in it. The subjects debated were knowledge of the Vṛttī (Vṛtyātmakajñānam).

Then followed a sumptuous tea and refreshment for Pandits as well as guests on the northern lawns of the Institute. The proprietor of M/S. Jagati & Sons, a Donor and friend of the Institute, stood the expenses of this universally appreciated repast.

When at 6 P.M. the members of the audience and the Pandits assembled once again, the second session of the Paṇḍita Sammelana started. It included a programme of Paṇḍita-Pūjā first. This was the traditional way of honouring the learned Pandits of the country. The Rajyapal of Uttar Pradesh Dr. B. Gopala Reddy, who had come to preside over the Sanskrit Kavi Sammelan, the second item of this session, gave away gifts of a Dupaṭṭā (cotton shawl), some cash, a cocoanut, a garland and sandal paste, all put in a plate of stainless steel to each Pandit so honoured. Twenty-five Paṇḍits were thus honoured so as to commemorate the twenty-five years of the Institute's existence: Their names are:

1. Pt. Badri Nath Shukla of Varanasi.
2. Pt. Murlidhar Mishra of Varanasi.
3. Pt. Bhupendra Pati Tripathi of Varanasi.
4. Pt. Kalika Prasad Shukla of Varanasi.
5. Pt. Krishnakanta Shukla of Allahabad.
6. Pt. Rampal Tripathi of Prayag.
7. Pt. Umapati Tripathi of Prayag.
8. Pt. Sita Ram Dwivedi of Prayag.
9. Pt. Laxmi Narayan Dwivedi of Farrukkhabad.
10. Pt. Subramanya Shastri of Bombay.
11. Swami Dwarika Das Shastri of Varanasi.
12. Pt. Umapati Dwivedi.
13. Pt. Shiva Datt Mishra.
14. Pt. Ghanshyam Tripathi of Prayag.
15. Pt. Manikchanda Mishra of Prayag.
16. Pt. Ram Krishna Shastri of Prayag.
17. Pt. Ram Hans Shukla.
18. Pt. Durgadhar Jha of Darbhanga.
19. Pt. Batuk Nath Shastri of Prayag.
20. Pt. Uma Shankar Tripathi.
21. Pt. Ram Natha Pathak.
22. Pt. Basudev Dwivedi.
23. Pt. Shiv Chandra Sharma.
24. Pt. V. Hanumanthachar of Madras.
25. Pt. K. Shankar Sharma of Madras.

At the end a very delightful and impressive Sanskrit Kavi Sammelana (Poets' gathering) was held, presided over by Dr. B. Gopala Reddy, Rajyapal of Uttar Pradesh. The Kavi Sammelan had been convened by Pandit Prabhat Shastri of Prayag. Several eminent Sanskrit poets representing various techniques and sentiments in modern Sanskrit poetry were present. Everybody sat with patience for a pretty long time, hearing, smiling, laughing and enjoying the various shades of sentiments and styles of recitation. The function ended most pleasantly late in the evening at about 10.30 P.M. The following is the full report of the Kavi Sammelana :

संस्कृत कवि-सम्मेलन

गंगानाथ झा अनुसंधान संस्थान के रजत जयन्ती के अवसर पर संस्थान के उद्यान में एक संस्कृत कवि-सम्मेलन आयोजित किया गया। कवि-सम्मेलन का सभापतित्व डा० बी० गोपाल रेड्डी उत्तर प्रदेश के राजपाल ने किया तथा प्रमुख संचालन पारिजात-हरणम् महाकाव्य के लेखक श्री उमापति कविपति ने किया। सम्मेलन में प्राचीन और नवीन दोनों शैली की संस्कृत-कविताएँ पढ़ी गयीं। कवि-सम्मेलन में निम्नलिखित कवियों ने भाग लिया—सर्वश्री रामनाथ पाठक 'प्रणयी' (आरा), डा० शिवशरण शर्मा (दतिया), लक्ष्मीनारायण द्विवेदी (तिर्वा), वासुदेव द्विवेदी, बटुकनाथ शास्त्री खिस्ते, उमाशंकर शर्मा त्रिपाठी (वाराणसी), चन्द्रभानु त्रिपाठी, डा० राजेन्द्र मिश्र, प्रभात शास्त्री (प्रयाग)। कवि सम्मेलन का प्रारम्भ इलाहाबाद विश्वविद्यालय के प्राध्यापक पण्डित लक्ष्मीकान्त दीक्षित के मंगलाचरण से हुआ। कवि-सम्मेलन में प्रयाग और काशी के प्रतिष्ठित नागरिक और विद्वान् उपस्थित थे। उनमें से उल्लेखनीय नाम इस प्रकार हैं—सर्वश्री माननीय राज्यपाल बी० गोपाल रेड्डी (उत्तर प्रदेश), माननीय हरिश्चन्द्रपति त्रिपाठी (न्यायमूर्ति प्रयाग उच्च न्यायालय), कन्हैयालाल मिश्र (भूतपूर्व महाधिवक्ता उत्तर प्रदेश), पण्डित बदरीनाथ शुक्ल (अनुसन्धानसंचालक, संस्कृत विश्वविद्यालय, वाराणसी), पण्डित मुरलीधर मिश्र (अध्यक्ष व्याकरण विभाग, वाराणसेयसंस्कृतविश्वविद्यालय, वाराणसी), पण्डित भूपेन्द्रपति त्रिपाठी (वाराणसेयसंस्कृत-विश्वविद्यालय, वाराणसी)।

A DAY OF PUBLIC LECTURES AND SANSKRIT DRAMA

November 8, 1969

The second day's morning session, consisting of three public lectures, started at 10 A.M. under the presidentship of Dr. Tara Chand, the illustrious historian of our Freedom Movement who had been our Ambassador in Kabul and had at one time been Professor of History and Vice-Chancellor of the Univer.ity of Allahabad.

The first to speak was Prof. Jogiraja Basu, Head of the Department of Sanskrit, Gauhati University. He delivered a lecture on the importance of the Brāhmaṇas. He began by declaring that the general view about the Brāhmaṇas was based upon its importance in ritual portions only, but actually they were an encyclopaedia of human knowledge and culture. He regretted that on this

point no researches had been carried out so far. By quoting references from the Brāhmaṇas, he showed how Mahidāsa, a low caste person, held a high position in society as a preceptor of the Ṛṣis, and how superiority in knowledge alone was regarded as the test of a Brahmin in those days. Even ladies like "Kumārī" were treated as authorities to give rulings even in sacrificial matters like *Agnihotra*. He said that the Brāhmaṇas deal with education, syllabuses and studies, rules and regulations of the Government, political problems, national festivals, fine arts like embroidery, weaving, position of the king and his conduct, the department of Intelligence, etc. He concluded his lecture by saying that the Brāhmaṇas were not only Karmakāṇḍa works but rather philosophical works, since there are several passage in them about the Brahma, Nirguṇa and Saguṇa.

The second lecturer was Sri A. S. Nataraja Aiyyar, M.A., M.L. He spoke on Mm. Ganganatha Jha and Hindu Jurisprudence. He described in detail the contribution of Dr. Jha and referred to his important and authoritative works on Mimānsā: *Ślokavārttika*, *Tantravārttika* and *Śabarabhāṣya* which were translated into English by Dr. Jha. Sri Aiyyar suggested that it was the duty of the Institute to bring out the translations of *Tuptika*, *Bṛhati* and other important remaining works of Mīmāṁsā.

The last to speak was Sri Harishchandra Divekara of Vaidika Samśodhana Mandal, Poona. He laid stress on the urgent necessity of co-ordination among the Research Institutes and universities, by which the duplication of subjects of research could be avoided. He explained how Bloomfied sanskritized the name "Puṣpasūtra" and confused the scholars to enter it under "Puśapsi". The work is really "Puṣpasūtra"—the Kaulika-sūtra of Atharxa-veda. At the end Dr. Divekara made an appeal to the scholars to devote themselves to the study of paleography, without which historical research cannot progress.

In his presidential address Dr. Tara Chand stressed the quality of man without any prejudice to caste. The Persian translations of Upanishads by Dara Shikoh are the true models for translating one's work into another language. The Institute and the scholars working in it should try to translate as many of the old scholarly

works into modern languages, as they can, which would spread the glory of our ancient culture among the common men.

Dr. Ishwari Prasad, proposing a vote of thanks to the Chairman, the speakers and the audience, referred to the prevailing caste prejudices in the Universities and Research Institutes and other educational institutions and appealed to the public to remove them as early as possible so as to achieve full and real national integrity.

The concluding session was held in the evening from 4 P.M. in the Reading Room of the Institute. The Chairman of the session was Mr. Justice H. C. P. Tripathi.

There were four public lectures in the evening, all in Sanskrit, as detailed below:

1. Prof. S. Subrahmanya Shastri, Hony. Director, Sanskrit Studies and Examiner, Bhartiya Vidya Bahavan, Bombay, spoke on "Samskṛta Bhāsāyāh Āvaśyakattavam".

2. Prof. Badri Nath Shukla, Sanskrit University, Varanasi, spoke on modern Sanskrit Studies in general.

3. Prof. Saraswati Prasad Chaturvedi, Retired Professor, Allahabad University, spoke on Sanskrit studies in Uttar Pradesh.

4. Dr. Aditya Nath Jha, Lieut. Governor, Delhi, spoke in Sanskrit on and is printed elsewhere.

At the end a vote of thanks was proposed to the Chairman, the learned speakers and the audience by Dr. Ram Shanker Dwivedi; Advocate, Allahabad High Court.

Later in the evening the celebrated Sanskrit One-Act Play 'BAGWADAJJUKĪYAM' was staged successfully under the able direction of Dr. Chandika Prasad Shukla of the University of Allahabad, assisted by Dr. Kamlesh Datt Tripathi of Allhabad Degree College and Dr. Sri Rama Sinha of Allahabad University.

REVIEWS OF BOOKS

ANUBANDHAS OF PĀṆINI. By G. V. Devasthali, University of Poona, 1967.

Pâṇini was the first to realise the importance of linguistic signs and symbols to develop a language, capable of expressing the most complicated concepts with utmost exactness and brevity. He developed a very interesting methodology in which he makes use of different devices such as संज्ञा, परिभाषा, प्रत्याहार, अनुवृत्ति, अधिकार and अनुबन्ध etc. He introduced a novel system and, arrangement of Sūtras and developed altogether a symbolic language. Dr. S. S. Barlingay has rightly pointed out in his work *A Modern Introduction to Indian Logic* that the symbols he uses are of two kinds— (1) limited variables and (2) variables with limited range and constants. Pâṇini distinguished between symbols and signs. "Symbols point out something beyond themselves, just as ordinary words do in ordinary language." Signs, on the other hand, do not so point out. Since the Science of Grammar had been oral in character for a long time, he used merely sounds or sound patterns for symbols as well as signs. First he divides all possible sounds which are used in language into fourteen sub-groups (माहेश्वरसूत्र) and with the help of this division and Anubandhas put at the end of each sub-group, he creates a very amazing system of technique, *viz,* प्रत्याहार, These symbols अण्, अल् and others like ल्युट्, घ etc. are formed with the help of signs or Anubandhas.

Anubandhas of Pâṇini by Sri G. V. Devasthali is a work devoted to unfolding the character and function of अनुबन्ध. अनुबन्ध has been defined in *Nyâyakośa* as a letter that is attached to a stem, termination, augment or a substitute to indicate the occurrence of special modifications such as विकरण, आगम, गुण, वृद्धि, स्वर etc. but which when attached to a finished word (पद) is ready for use in sentences or when formed completely, is no longer extant and is dropped in consonance with the designation given to it." It is now clear that Pâṇini had to coin a perfect as well as varied system of signs to give a complicated function. Mahâbhâṣyakāra Patañjali has raised and answered a controversy regarding the Anubandhas—

"अथत्रैर्ताहि अनेकमनुबन्धशतं नोच्चार्यमित्संज्ञा च न वक्तव्या, लोपश्च न वक्तव्यः । यदनुबन्धैः क्रियते तत्कालादिभिः करिष्यते ।" (महाभाष्य १।१।१)

F. 23

But, as we all know, the use of अनुबन्ध's forms the very basis of Pāṇinian system of grammar. From महाभाष्य and काशिका up to works of नागेश a lot of material is available. It was in the fitness of things that a study of अनुबन्धs' in full detail be made. Sri Devasthali's work is a valuable and bold attempt in this direction.

Sri Devasthali has not only analysed the character and pattern of all अनुबन्ध's but scrutinised their functions also and has given a complete study of it. Part I of the book is an introduction and general survey; Part II forms the detailed study of अनुबन्ध's; and in Part III there are three indexes of प्रत्यय 's etc. together with their अनुबन्ध's as used by Pāṇini. The learned author has utilised all the material available on the subject. A detailed study of each and every letter of Devanāgarī alphabet that has been used by Pāṇini as अनुबन्ध's has been made. The author has given a vivid account of the purpose they serve. Index *A* of the suffixes etc. together with their अनुबन्ध's presents clearly the function of अनुबन्ध's along with the illustrations and references to Pāṇini's work. Index *B* gives a list of प्रत्यय's mentioned by Pāṇini without any अनुबन्ध's and index *C* is a reverse index.

This type of study not only helps one understand the Pāṇinian system of grammar but enables a student of ऋग्वेद to estimate the utility of Pāṇini's work in Vedic exegesis also, hitherto a neglected aspect. The author rightly claims that it would be possible to explain many निपातन words of the Veda as regards their formation and accentuation with the help of such studies. Similar studies of the other topics will be eagerly awaited from the pen of the learned author.

KAMLESH DATTA TRIPATHI

PAIPPALĀDA SAṀHITA OF THE ATHARVAVEDA, (FIRST KĀṆḌA). Edited by Prof. Durgamohan Bhattacharya, Sanskrit College, Calcutta. Price Rs. 10 only.

The *Atharvaveda* is said to consist of nine schools: Paippalāla, Toda, Moda, Śaunaka, Jājala, Jalada, Brahmavada, Devadarśa, and Caraṇavidyā. Among these the scholars are aware of only Paippalāda and Śaunaka schools. Vedic studies were inspired by the publication in Berlin of Śaunaka version of *Atharvaveda* by Rudolf

Roth and Whitney. Roth obtained from Kashmir a copy of mutilated birch bark manuscript of Paippalāda through the British Government. Whitney in his introduction to *Atharvaveda* declared that Paippalāda Saṁhitā is one of the most important findings of the 19th Century. R. Garbe and M. Bloomfield later got a chromophotographic copy of it and later L.C. Barret published the same in the *Journal of the American Orientall Society*. Raghubir has prepared a Devanagari edition of this work in India. These are all to some extent faulty and their authors had also their own theories.

It cannot be a gainsaid that there was a great need of a new edition of the Paippalāda Saṁhitā. A complete manuscript of it has fortunately been discovered in Orissa by Prof. D. Bhattacharya of the department of Post-graduate Training and Research, Sanskrit College, Calcutta. The importance of this finding is that it contains more material than in the previous recension. Thus in the very first Kāṇḍa there are 174 additional stanzas unknown so far. The present work is prefaced by a critical note and necessary corrections in Sanskrit.

We certainly agree with Prof. Alsdorf that the discovery of the Orissa manuscript is in a sense the greatest achievement in the field of Indology. By publishing this work, Prof. Bhattacharya has made a distinct contribution to Atharvavedic studies for which orientalists will remain always thankful to him.

SHRIMAN NARAIN DWIVEDI

ECONOMICS IN KAUṬILYA. By B. C. Sen, M.A., LL.B., Ph.D. (London) F.A.S., Sanskrit College, Calcutta. Price Rs. 25.

The *Arthaśāstra* of Kauṭilya forms a new chapter in the history of Indian Politics and Literature. It is not a mere repetition of the Rājadharma but it comprises in fact the entire political wisdom of the times. Therefore, it has been treated as a source of Ancient Indian thought. Many redactions of the *Arthaśāstra* were found in South India. In 1909 Dr. S. Shamasastri edited and translated this work from manuscripts found in Tamil-Nadu. Mahamahopadhyaya T. Ganapati Sastri edited this work with its Śrīmūla

commentary. Dr. J. Jolly also published this work with the commentary of Nayacandrikā in the Punjab Sanskrit series. Thereafter there has been a spate of research on Kauṭilya and his *magnum opus.* Eminent Indian and foreign scholars have laid an abiding interest in the subject. The *Arthaśāstra* is a treasure-house relating to the various facets of Ancient Indian culture. The present writer is a historian of repute. In fourteen chapters he has described the subject as follows: General review, land distribution as a factor of economic progress, Trade Motif, Labour Employment and wages, Planning of roads and transport, rules and standards of measurement, currency affairs, wage-structure and State Employment, rationing in State Departments, economic pressure, state in financial trouble, evaluation of ownership, property, kinship and matrimony, need of economic regulations for social peace, dialectics, political relations and economic advance.

The economic condition of Mauryan times are gleaned from the *Arthaśāstra.* The scholars and laymen alike will be indebted to Dr. Sen for this commendable work which brings in a handy form much original material.

This book establishes a continuity of thought with the author's two earlier works on the economics of Manu and Yājñavalkya respectively.

SHRIMAN NARAIN DWIVEDI

A HISTORY OF TAMIL LITERATURE, WITH TEXTS AND TRANSLATIONS FROM THE EARLIEST TIMES TO 600 A.D. By J.M. Somasundaram Pillai, with a foreword and *An Introduction to a History of Tamil Language* by Dr. T. P. Minakshisundaram, Vice-Chancellor, University of Madurai. Pp. 25+240. Price Rs. 13 net. Library Edition Rs. 15. To be had of—Saiva Siddhanta Publishing Society Ltd., 1/140, Broadway, Madras—1.

The author Sri Somasundaram Pillai writes in his preface to the book under review that he has planned to bring out a comprehensive history of Tamil Literature in the present and forthcoming volumes.Tamil is one of the oldest languages of the world. It has got a varied literature and an admirable grammar. Though a

number of works of the noblest writers in it has been affected by the fury of nature, the survivals bear testimony to the grandeur of this ancient language.

Attempts have been made by many scholars to present before the public, the greatness, sweetness and richness of Tamil literature. They have presented their picture according to the availability of the materials and the research conducted in the past. Sri Pillai the author of this *History of Tamil Literature* has got a long research experience and has brought matters up to date. In this first volume he deals with the Sangam works. The book is divided into six chapters. In the first chapter 'General Introduction', the author gives an account of the ancient 'Tamilagam' (Tamil land), the three famous Tamil kingdoms, the three Sangams and the poets and their benefactors who adorned the Sangams. In the next chapter 'Sangam age', the author begins with *Tolkappiyam*. He clearly exhibits the greatness of this rare and eminent work. He gives an account of *Tirukkural* of Tiruvalluvar also in this chapter. It seems Sri Pillai thinks that the Kural is the earliest among the Sangam works. Many scholars would not subscribe to this view of the author. Then he presents a picture of *Eṭṭut-togai* which are the eight anthologies of Madurai Sangam. After this, an account of *'Pattuppāṭṭu* or ten Tamil Idylls' is given. To have a clear view of the works presented, suitable quotations with English translations have been added which add to the utility of the work.

The next chapter, 'The Socio-Economic Life of the Sangam Age and its Continuation', deals with society, system of Government, Kings, Justice, Warfare, Economy, Social Life, Religion, Fine arts etc. of the Sangam age. The last chapter, 'The Age of Buddhism and Jainism', gives an account of the famous turn Kāvyas, '*Silappadhikāram*' and '*Maṇimekhlai*' and some important works like '*Padnenkilkanakku*'.

A list of translations of the '*Tirukkural*' has also been added as appendix. Dr. T. P. Minakshisundaram's 'Introduction to a History of Tamil language' adds greatly to the value of the present volume. The author has taken great pains in presenting the history of Sangam works, which requires a thorough and deep study. His style is simple and lucid. He deserves our congratulations.

V. S. RANGANATHAN

VEDĀNTASĀRA OF SADANANDYOGĪ With Hindi Translation and Commentary. By Santa Narayana Srivastavya. Published by Piyusha Prakashana, 316 Subhas Nagar, Allahabad, 1968. Pp. 28+228. Price Rs. 6.50 (Student Edn.); Rs. 10 (Library Edn.).

There have been several commentaries on *Śārīraka Bhāsya* of Śaṅkara and several independent works have also been written to explain the principles in it as propounded by Śaṅkarācārya. Out of these independent works *Vedāntasāra* written by Sadānandayogī has gained much popularity in explaining and exposing the theory of Advaita Vedānta to the persons who want an introduction to the philosophy of Śaṅkara. *Vedāntasāra* for this very reason is taught in various universities as a text-book to the students of Advaita philosophy. There are some good translations and commentaries of *Vedāntasāra* available in English. Śrī Santa Narayana Srivastavya has brought out a comprehensive commentary in Hindi of *Vedāntasāra.* His commentary named as *Tattvapārijāta* does not only explain the text of *Vedāntasāra* but also elucidates the philosophical topics which are referred to in this work and thus the commentary has become very valuable for all those who want to understand Śāṅkara Vedānta by reading only one book. Śrī Srivastvya has, in his commentary, very ably criticised certain English scholars and given good reasons to support his views. The book under review has enriched the Hindi language by bringing out an authentic work on Śāṅkara Vedānta as well as given a correct exposition of Advaita philosophy in a small work which is useful for students of philosophy in general. The work under review eminently shows the profound learning of the author and proves that he has a command over the language and can express the intricate problems of philosophy in a lucid style. I congratulate Śrī Srivastavya for bringing out such a valuable work.

R. DWIVEDI

KUNDAMĀLĀ OF DIṄNAGA. By Kali Kumar Dutta Sastri, M.A., D.Phil. Kavya Sankhyatīrtu, Sanskrit College, Calcutta. Price Rs. 22.50.

Among old plays on Rāma, *Kundamālā,* written by Dīṅnāga has a very important place. With the help of many incomplete manu-

scripts, M. Ram Krishna Kavi and S. K. Ramnath Sastri were first scholars to get published from Madras. In the second edition of this book a good commentary 'Sanjīvanī' was also added and published by Jayachandra Sastri from Lahore. Afterwards a number of editions of this work were published yet the need of a good text of it had been long felt, which has been fulfilled by the publication of the present edition of *Kundamālā*. The learned editor has collected all the information available so far and the work is based on his critical study. There is no doubt about its authenticity.

In the light of *Kundamālā,* some question had been controversial especially about the identity of Diṅnāga and his time. Diṅnāga, Dhirnāg, Virnāg, Ravināg, or Nāgayya—who is the writer of this play is still a matter of dispute. It has been thus disputed if the famous Buddhist philosopher Diṅnāga is the author of this work. Simultaneously many probabilities with different views have been expressed about the date of this play. The present editor has collected materials from all sources in the preface and he has given his own views based on all the available information.

The aim of the editor has been to produce a critically edited text of this drama. He has taken much pains in proving the identity of the author and the date of his drama. The writer has made a comparative study of the work with the 'Rāma Kathā' of Valmīki's *Rāmāyana.* The editor has made a historical evaluation of the Prakrit language of the play, and has tried to prove the date of this play to be the first half of the 5th Century.

The present edition of *Kundamālā* would prove an asset to the scholars and those working on old Rāma plays. The author deserves congratulations for producing this critical edition of the *Kuṇdamālā.*

SHRIMAN NARAIN DWIVEDI

INDEX TO INDIAN HISTORICAL QUARTERLY 1925—1963. By Prof. Sadhu Ram, M.A. Published by Shri Vijay Mohan, 986 Shivaji Street, Karolbagh, New Delhi—5. Price Rs. 20.

Indian Historical Quarterly was one of the important research Journals, the publication of which was started in 1925 and has

unfortunately stopped after its issue for the year 1963. The above Index contains all the articles in its 39 Volumes classified under different subjects. The classification has been done by Prof. Sadhu Ram, eminent scholar of Sanskrit, Ancient Indian History and Indology, who has brought a profound erudition and devotion to the task. This Index is a welcome publication for the use of teachers, students and research scholars who have to spend a good deal of time in rummaging through several volumes for finding material relevant to their purpose. It is indeed a priceless instrument of research and would be a valuable addition to every public, private and institutional library.

KRISHNA DEVA

SOCIAL TENSION IN INDIA. By G. S. Ghurye Messers Popular Prakashan, Bombay 1968. Price Rs. 72.

This is a very solid work by a very renowned sociologist. Its publication should prove helpful in this period of crisis in our country.

The book is divided into fourteen chapters which can be listed under three broad heads viz. (1) The definition of the terms, Tensions, Conhict and Integration; (2) The nature of Tensions in Indian society; (3) The way to achieve national Integration, Tensions as emphasised by the author have been a feature of every country and in every age. Lately the problem has attracted considerable notice of the psychologists and studies have been carried on in many countries. Attention of the UNESCO has been greatly attracted towards problems facing India. Under the first broad head, the author has quoted the views of leading writers of the world on the basic factors causing tensions in a country like India. Language, social customs and religious practices have created good deal of conflict. So far as the problems in India are concerned, they have been analysed in the background of the constitutional and cultural growth of the country. Attention has been drawn to the Preamble of the constitution and to articles like 44, 45 and 357 which aim at eliminating tensions.

Chapters five to eight relate to the most interesting aspects of medieval Indian History. The views expressed by Dr. Ghruye are

of a highly controversial nature. He has criticised the views of cultural fusion expressed by Dr. Tara Chand, Dr. Abid Husain and late Prof. Humayun Kabir. Dr. Ghurye maintains that there was no cultural dislocation or hiatus between 800 to 1100 A.D. and Indian Culture would not have gone into doldrums if Muslim rule had not intervened. The author has chosen Indian architecture to prove his points. He categorically states: "The theory of the fusion of Hindu-Muslim architecture into a unity to be designated as Indo-Muslim, or Hindustani or Hindu-Muslim according to one's choice or predilection, appears amusing even in the domain of civil architecture of palaces".

Chapters ten to twelve are devoted exclusively to relations between the Hindus and Muslims during the post-Independence era. Various instances have been pointed out as led to tension in different states between the two major communities of India. The tone, however, does not help in relieving the tension. It should be the aim of all writers of the calibre of Dr. Ghurye to point out more the instances which led to a cultural synthesis and how the points of difference were eliminated.

Discussing the problem of Linguistic tensions in chapter thirteen, Dr. Ghruye is inclined to say that: "The attitude of the Hindi States is further proved to be rather impervious in favour of their language, which has become the official language of the Union, it appears, in all linguistic matters."

It was expected that in the last chapter "Integration or National Solidarity" the learned author would point the way out of the crisis, but no guidelines have been suggested. The author has ended the last chapter by saying: "Can we conclude with any other statement than that prospects for national solidarity are rather bleak?" This is rather a sad note to strike.

O. P. BHATNAGAR

ADMINISTRATION AND SOCIETY IN THE CARNATIC (1701–180'). By Dr. R. K. Rajayyan, Ph.D. Sri Venkatoeswara University Publications Historical Series No. 7.

The work is a result of researches based on the material preserved in the Madras Record Office and the Manuscript library. The period

chosen is a very important one. It was a period of decline so far as the Indian powers in the North and the South of India were concerned and at the same time a period in which the English and the French were emerging as political powers. Administrative, social and economic aspects have been emphasised in the book. Light has been thrown on the Poligari system, which according to the author resembled very much the feudal system in Europe.

The author's description of the village polity is interesting, but the rights of the peasant over land have not been very clearly enunciated. A vivid picture of the social and economic life has also been given.

On the whole, the work is a good attempt in the direction of regional history. Value of the work has been enhanced by the list of consulted sources and a glossary given at the end of the volume.

O. P. BHATNAGAR

IMPORTANT PUBLICATIONS OF THE GANGANATHA RESEARCH INSTITUTE ALLAHABAD–2 (INDIA)

		Rs.
1.	*Sanskrit Documents in the National Archives of India.* Edited by Dr. S. N. Sen and Mm. Dr. Umesha Mishra. ..	15.00
2.	*Mimāṁsā Jurisprudence*: The Sources of Hindu Law. By Shri A. S. Nataraja Aiyyar, M.A.M.L.	4.00
3.	*Indological Studies,* Parts I, III and IV. By Dr. B. C. Law. ..	7+7+7
4.	*Prātimokṣa Sūtra of the Mahāsāṅghikas.* Edited by Dr. W. Pachow, Ph. D. and Ramakanta Mishra, M.A. ..	5.00
5.	*Modern Assamese Literature* by D. Neog. ..	6.00
6.	Quarterly Journal of the Ganganatha Jha Research Institute, back numbers Vols. VII to XXVI (Outside India) per Volume ..	60.00
	(Inside India) per Volume ..	40.00
7.	Annual Membership for current Volume of the above Journal. (Outside India) per Volume ..	30.00
	(Inside India) per Volume ..	20.00
8.	*Life Membership* from current number of the above Journal. ..	150.00
9.	*Manusmṛti with Manu Bhāṣya of Medhātithi.* Edited by Mm. Ganganatha Jha. Vols. I, II & III. ..	125.00
10.	*Umesha Mishra Commemoration Volume*: (Outside India) ..	175.00
	(Inside India) ..	115.00
11.	*Descriptive Catalogue of Sanskrit Manuscripts.* Compiled by Mahamahopadhyaya Dr. Umesha Mishra M.A., D. Litt.	
	Vol. I Part I ..	25.00
	Vol. I Part II ..	35.00

TO BE HAD FROM :–

THE HONORARY SECRETARY
GANGANATHA JHA RESEARCH INSTITUTE,
MOTILAL NEHRU PARK,
ALLAHABAD–2.

MINOR PUBLICATIONS OF THE GANGANATHA JHA RESEARCH INSTITUTE ALLAHABAD–2 (INDIA)

Sl. No.	Title	Author :	Price.
1.	The Nature of Buddhist Hybrid Sanskrit.	Franklin Edgerton	3/-
2.	A Forgotten Chapter of the History of Ancient Indian Astronomy.	Prof. Tarakeshwar Bhattacharya.	3/-
3.	Chronology of the Mauryas.	Kailash Chandra Ojha	3/-
4.	Teaching of the Brahmavidyā in the Muṇḍakopaniṣad.	Sri P. C. Divanji	3/-
5.	The date of Śyāmilaka's Pādatāḍitaka : About 500 A.D.	Dr. Dasharatha Sharma	3/-
6.	Bādarāyaṇa and Śaṅkara : A Fresh Study.	Dr. P. M. Modi	3/-
7.	The Ṛgvedic Principles of Literary Criticism.	Proof P. S. Sastri	3/-
8.	Some Viṣṇu Sculptures from Mārwār.	Sri R. C. Agrawal	3/-
9.	Nīlāmbarācārya.	Manoranjana Shastri	3/-
10.	Viṣa-Kanyā or Poison Girl—An Instrument of Political Murder.	Dr. H. Vedantasastri	3/-
11.	Gāṅgeyadeva of Tīrabhukti.	Shri Radha Krishna Choudhary.	3/-
12.	Fresh Light on Yaduvaṁśa, Anupraviṣta After Yayāti.	Sri Ramprasad Mazumdar.	3/-

Sl. No.	Title	Author :	Price
13.	The Rise, Growth and Decay of Civilisation in India.	Shri S. Ramayya.	3/-
14.	Gaṅgeśa's Treatment of General Non-Existence (Sāmānyābhāvaḥ).	Dr. Tarasankar Bhattacharya.	3/-
15.	The Ṛgvedic Theory of Drama.	Prof. P. S. Sastri.	3/-
16.	References to Certain Social Rites and Some Flora in the Early Sanskrit Literature and Inscriptions of Bengal.	Sri Tapo Nath Chakravarti.	3/-
17.	Some Broad Aspects of Indian Grammar and the Theory of Sphoṭa.	Sri R. S. Bhattacharya.	3/-
18.	The Chronology of the Works on Vedānta by Gangādhara Sarasvatī and his disciple Ānandabodhendra Sarasvatī.	P. K. Gode.	3/-
19.	Bhartṛhari's date.	Sadhu Ram.	3/-
20.	The Place of Kauṭilya's Arthaśāstra in the Hindu Legal History.	U. C. Sarkar.	3/-
21.	The Svalpamatsya Purāṇa.	Manoranjan Shastri.	3/-
22.	Pāṇini's Notion of the Authoritativeness of the Views of his Predecessors.	Ram Shankar Bhattacharya.	3/-
23.	The Prātimokṣa Sūtra of the Mahāsāṅghikas.	Dr. W. Pachow and Ramakanta Mishra.	5/-
24.	The Śiva-Dharma.	Dr. R. C. Hazra.	3/-
25.	Date of the Bhārata Battle or Mahābhārata War—Rejoinder No. II.	P. C. Sengupta.	3/-

Sl. No.	Title	Author :	Price
26.	Significance of the Examples in the Mahābhāṣya.	Rama Shankar Bhattachrya.	3/-
27.	A Short Note on Harṣa.	Deva Raj.	3/-
28.	The Problem of Personality in Aesthetic Experience.	Dr. P. S. Sastri.	3/-
29.	Suggestion—A Poetic Theory.	Km. Bhakti Sudha Mukhopadhyaya.	3/-
30.	Two Short Historical Notes.	Ratnachandra Agrawal.	3/-
·31.	Studies in Romance.	D. Ojha.	3/-
32.	Dharma—its definition and Authority.	V. A. Ramaswami Shastri.	3/-
33.	Future of Indian Museums.	Adris Banerji.	3/-
34.	Short Note on the Principle of Taxation in Ancient India.	Radhakrishna Choudhary.	3/-
35.	Urdu Marsiya (From Earliest Time up to 1840 A.D.).	Captain S. M. Zamin Ali.	3/-
36.	Vidiśā in Ancient India.	B. C. Law.	3/-
37.	The Kauṭilyan Ruler.	Dr. Dasharatha Sharma.	3/-
38.	Original Home and Family of the Mauryas.	Kailash Chandra Ojha.	3/-
39.	Sujānadharmaratna.	Sadashiva L. Katre.	3/-
40.	Sanskrit through the Ages.	H. E. Shri K. M. Munshi.	3/-
41.	The Gaṇeśa-Purāṇa.	Dr. R. C. Hazra.	3/-
42.	Mṛcchakaṭika as a Prakaraṇa.	Km. Bhakti Sudha Mukhopadhyaya.	3/-

Sl. No.	Title	Author :	Price
43.	Influence of the Teachings of the Buddha and the Causes of the Decline of Buddhism in India.	Mm. Dr. Umesha Mishra.	3/-
44.	Science of Geography in the Ṛgveda.	Shri Maya Prasad Tripathi.	5/-
45.	Late Bharat Ratna Dr. Bhagvan Das: A Study of Life And Philosophy.	Dr. M. Hafiz Syed.	3/-
46.	"Religion" and "Science" in Vedantic Ensemble.	Bhabesh Chandra Chaudhuri.	3/-
47.	Similes in Śaṅkara's Bhāṣya on the Kaṭhopaniṣad.	Dr. M. D. Paradkar.	3/-
48.	A Plea for Umāsahitā Akṣakrīḍāmūrti.	Sri R. Sen Gupta.	3/-
49.	Role of the Vedic Gods in the Gṛhya-Sūtras.	Sri Alakha Niranjan Pande.	5/-
50.	Aspects of Ancient Indian Society as Revealed in the Dharmasūtras.	Dr. Sures Chandra Banerji.	5/-
51.	Śarvilaka—Not a resident of Ujjainī.	Prof. Sadashiv A. Dange.	3/-
52.	Nature of Meaning.	Dr. P. S. Sastri.	3/-
53.	A peculiar Gift recorded in the Matsya-Purāṇa and Dānasāgara.	Bhabatosh Bhattarcharya.	3/-
54.	A Memoir of F. W. Thomas.	Mm. Dr. P. K. Acharya.	3/-
55.	Food and Drink in Mediaeval Bengal, as gathered from the works of Ballālasena and Govindānanda.	Bhabatosh Bhattacharya.	3/-

Sl. No.	Title	Author :	Price
56.	Varuṇa connected with water in the Saṁhitās and the Brāhmaṇas.	Dr. B. H. Kapadia.	1/-
57.	An Eternal question about the State of a Sthita-Prajña.	C. R. Sankaran.	1/-
58.	Similes in Vijñānabhikṣu's Yogasāra-Saṅgraha.	Dr. M. D. Parashkar.	1/-
59.	The Mathematics in the first four Mahādhikāras of the Triloka-Prajñapti.	T. A. Sarasvati.	3/-
60.	The Birth-place of Śrī Harṣa, the author of Naiṣadha-caritam.	Dr. H. Vedanta Sastri.	3/-
61.	Some Vaiṣṇava Legends in Vedantic test-tube.	Bhabes Chandra Chaudhury.	3/-
62.	Is Vyāsa the same as Bādarāyaṇa ?	Pendyala Venkata Subrahmanya Sastri.	3/-
63.	Iśāvāsya Upaniṣad—A New Interpretation.	Dr. Rameshchandra Sunderji Betai.	3/-
64.	The Origins of Yoga.	Dr. Vishwanath Prasad Varma.	3/-
65.	The Doctrine of Karaṇa in Grammar Logic.	Prof. Bimal Krishna Motilal.	1/-
66.	Mahābhārata—Ancient Indian Epic.	N. Vishnevskaya.	1/-
67.	Triṣapta.	Dr. G. V. Devasthali.	1/-
68.	A New Interpretation of the Atharvaveda I. 14.	Dr. S. K. Gupta.	3/-
69.	India as Known to the Early Greeks.	Dr. B. C. Law.	5/-
70.	Rhetorical Embellishments in the Haravijaya.	Dr. Santosh Kumari Sharma.	5/-

Sl. No.	Title	Author:	Price
71.	Jayantabhaṭṭa and Vācaspatimiśra; Their Date and Their Significance for the Chronology of Vedānta.	Dr. B. H. Kapadia.	3/-
72.	God as the Author of the Vedas.	Hem Chandra Joshi.	3/-
73.	Dualism Cum Monism, (Bhedābhedavāda).	Dr. K. C. Pandey.	3/-
74.	Our Speech-Cousins: are they really Brethren under the Skin?	Dr. Bhabes Chandra Chaudhuri.	3/-
75.	Three Gems in Jainism.	Dr. B. C. Law.	3/-
76.	The Śiva-Dharmottara.	Dr. R. C. Hazra.	3/-
77.	Authorship of Some Kārikās and Fragments ascribed to Bhartṛhari.	Prof. Sadhu Ram.	3/-
78.	A Forgotten Chapter of the History of Ancient Indian Astronomy.	Prof. Tarakeshwar Bhattacharya.	3/-
79.	Some Objections on the Textual Order of the Aṣṭādhyāyī and their Refutation.	Ram Shankar Bhattacharya.	3/-
80.	Disease and Medicine in Atharvan "Balāsa."	Dr. V. B. Karambelkar.	3/-
81.	Life as Depicted in Harṣa's Plays.	Sri Brij Narain Sharma.	3/-
82.	Place of Sanskrit in the Literary History of Modern India.	Prof. Chintaharan Chakravarti.	3/-
83.	The Islamic Conception of the soul.	Dr. M. G. Zubaid Ahmed.	3/-
84.	The Maghas of South Kośala.	Dr. A. S. Altekar.	3/-

Sl. No.	Title	Author :	Price
85.	Candaśekhara Smṛtivācaspati.	Prof. Chintaharan Chakarvarti.	3/-
86.	Some Dated Manuscripts of the Tantrasāra of Kṛṣṇānanda Vāgīśa and Their Bearing on the Limits for his Date (A.D. 1500 to 1600).	Mr. P. K. Gode.	3/-
87.	Is Candra of the Mehrauli Pillar Inscription Identical with Kaniṣka?	Dr. Dasharatha Sharma	3/-
88.	Instances of the Auxiliary Verb in the Suttanipāta.	Dr. Babu Ram Saksena.	3/-
89.	Ṣaṭ Bhūmikā by Dārā Shikoh.	Dr. Tara Chand.	3/-
90.	Date of Kuru War.	Prof. V. B. Athavale.	3/-
91.	Art and Our Contribution to the world.	Prof. Asit K. Haldar.	3/-
92.	The Authorship of the Adhyātmarāmāyaṇa.	Prof. R. M. Shastri.	3/-
93.	Tryambaka Iva Vihitācalāśrayaḥ.	Dasharatha Sharma.	3/-
94.	The Mystic Significance of 'Evaṃ'.	Mm. Gopinath Kaviraj.	3/-
95.	Rāfi'-ul-Khilāf.	Dr. Tara Chand.	3/-
96.	Aesthetic Experience in the Light of Ābhāsavāda.	Dr. K. C. Pandey.	3/-
97.	Sir John Shore, A Friend of the Poor.	Dr. S. N. Sen.	3/-
98.	An Analysis of Verbal Forms of Maithilī.	Dr. Subhadra Jha.	3/-
99.	Sārasvatādvaitasudhā.	Mr. K. Madhava Krishna Sharma.	3/-

Sl. No.	Title	Author :	Price
100.	A Note on the Māṅkaṇi Grant of Taralaswamin.	Mm. V. V. Mirashi	3/-
101.	Kālidāsa and his contemporaries in a Tibetan Reference.	Dr. S. C. Sarkar.	3/-
102.	Who was the Founder of the Vikrama Era?	M. V. Kibe.	3/-
103.	Ayodhyā in Ancient India.	B. C. Law.	3/-
104.	Udayottuṅga.	K. R. Pisharoti.	3/-
105.	Kalpa or the world-cycle.	Dr. Shama Shastri.	3/-
106.	A Fake (?) "Bhagavadgītā" MS.	Dr. S. K. Belvalkar.	3/-
107.	Two Sanskrit Memoranda of 1787.	Dr. S. N. Sen.	3/-
108.	Bhāskara's view of Error.	Prof. M. Hiriyanna.	3/-
109.	The Campū.	Dr. S. K. De.	3/-
110.	The Location of Uḍḍiyāna.	Dr. B. Bhattacharya.	3/-
111.	Orissa under Marathas.	Dr. Bhabani Charan Ray.	3/-
112.	Aśoka Notes.	Prof. K. A. Nilakanta Shastri.	3/-
113.	Dharmopaniṣad in Mahābhārata.	Dr. S. M. Katre.	3/-
114.	Vikramorvaśīya—A Study.	Prof. K. Rama Pisharoti	3/-
115.	Revisions of the Manusmṛti and the Background of These: A Fresh Study.	Dr. R. S. Betai.	3/-
116.	Some Reflections and Notes on South Indian Mysticism.	Dr. K. C. Varadachari.	3/-

Sl. No.	Title	Author :	Price
117.	Short Note on the Religious Aspect of the Saṅgaṁ Dynasty of Vijyanagar Empire.	Sri B. V. Srinivasa Rao.	3/-
118.	A Critical Survey of Indian Aesthetics.	H. L. Sharma.	3/-
119.	The Critical and Comparative Study of Indian Aesthetics (2 Parts).	Shri H. L. Sharma.	5/-
120.	Paurāṇic Tradition. Is it Vedic?	Dr. Viman Chandra Bhattacharya.	3/-
121.	The Yogi-Yājñavalkya Smṛti and Its Utilisation in the Mediaeval Digests of Bengal and Mithilā.	Prof. Bhabatosh Bhattacharya.	3/-
122.	Prologues in the Bhāsa Plays.	Dr. G. K. Bhat	3/-
123.	Baudhāyana Śrauta Sūtra Praśna II—A fresh study.	Sri C. G. Kashikar.	3/-
124.	Definition of Brahman.	M. Hiriyanna.	3/-
125.	Lord Wellesley and the Puri Priests.	Dr. S. N. Sen.	3/-
126.	The Nandi-Purāṇa.	R. C. Hazra.	3/-
127.	The Conception and number of Pramāṇas according to Vṛttikāra Upavarṣa.	V. A. Ramaswami Sastri.	3/-
128.	The Locus Classicus of the Theory of Suggestion.	Shrikrishna Mishra.	3/-
129.	Date of Vācaspati Miśra and Udayanācārya.	Dinesh Chandra Bhattacharya.	3/-

Sl. No.	Title	Author :	Price
130.	Gosvāmin Śivānanda Bhaṭṭa, His Works and Date: Identification of his two Royal Patrons.	Sadashiva L. Katre.	3/-
131.	Relation According to the New School of Indian Logic (Navya-Nyāya).	Tara Sankar Bhattacharya.	3/-
132.	Assyrian and Sanskrit-Their Resemblance.	Vidyadhar Shastri.	3/-
133.	Some Unpublished Maithili Songs.	Ramanatha Jha.	3/-
134.	The Date of the Bhārata War.	Tarakeswar Bhattacharya.	3/-
135.	The Tripura Episode in Sanskrit Literature.	Km. Bhakti Sudha Mukhopadhyaya.	3/-
136.	Teachings of the Dhammapada.	B. Karunes.	3/-
137.	Some Principles of Tracing Pre-Pāṇinian Portions in Pāṇinian Works.	Ram Shankar Bhattacharya.	3/-
138.	Nine gems of the Court of Mahārājā Bhāvasiṁha of Rewā.	A. H. Nizami.	3/-
139.	Śrīliṅga Tantra.	S. C. Dhar.	3/-
140.	Bhavabhūti's Indebtedness to Kauṭilya.	Dasharatha Sharma.	3/-
141.	Udayana on Causality.	H. C. Joshi.	3/-
142.	Rabindranath Tagore's Dramatic Beginnings.	Amar Mukherji.	3/-
143.	Dharmaśāstras and the Modern Age.	Dr. P. T. Raju.	3/-
144.	Dr. Radhakrishnan and Idealism.	Dr. P. Nagaraja Rao.	3/-

Sl. No.	Title	Author :	Price
145.	A suggestion for a Ballet Abhijñāna Śākuntalam.	Dr. J. K. Balbir.	3/-
146.	Life and Work of Shri Bal Gangadhar Shastri.	Sri M. S. Aney.	3/-
147.	Notes on the use of the Fire-appliances in ancient India, Greece and Rome.	P. K. Gode.	3/-
148.	Positive Data for the Date of Śabarasvāmin.	Dr. G. V. Devasthali.	3/-
149.	A Tāntrika work of Vidyāpati.	Dinesh Chandra Bhattacharyya.	3/-
150.	A Note on Rāso.	Sibendranath Ghosal.	3/-
151.	On the Chronological Position of Khāravela.	N. N. Ghosh.	3/-
152.	Views of Scholars Regarding the Vedas-III.	Girish Chandra Awasthi.	3/-
153.	Sir Tej Bahadur Sapru.		3/-
154.	A verse from Skandagupta's Junagarh Inscription.	Dasharath Sharma.	3/-
155.	The Budhavaktramaṇḍana of Kīka.	K. Madhava Krishna Sarma.	3/-
156.	The Niṣpannayogāvalī of Mahāpaṇḍita Abhayākaragupta.	B. Bhattacharyya.	3/-
157.	Tattva-Hita-Puruṣārtha in Rāmānuja's Philosophy.	K. Seshadri.	3/-
158.	Health Problems of Mithila.	Dr. Lakshmikant.	3/-
159.	Hindu Law, A code of duties.	K. R. R. Sastry.	3/-
160.	Whitehead and Advaita Vedānta of Śaṅkara.	Dr. P. Nagaraja Rao.	3/-

Sl. No.	Title	Author :	Price
161.	Sanskrit Drama in a Comparative Light.	Dr. K. C. Pandey.	3/-
162.	Marriage in Old and Medieval Bengal according to Smṛti Nibandhas.	Sures Chandra Banerji.	3/-
163.	Slavery as Known to Early Buddhists.	Dr. B. C. Law.	3/-
164.	Geographical Data in Indian Inscriptions.	Dr. B. C. Law.	3/
165.	Gaṅgeśa's Definition of Valid Knowledge.	Dr. Tara Sankar Bhattacharya.	3/-
166.	The Purdah.	Miss Sakuntala Rao Sastri.	3/-
167.	Magic Ritual in Sanskrit Fiction.	Dr. V. W. Karambelkar.	3/-
168.	The Problem of Incontinence in the Bhagavadgītā.	Jaideva Singh.	3/-
169.	Time and Mysticism.	Dr. K. C. Varadachari.	3/-
170.	Terminus and Quom for the dates of Madhusūdana Saraswatī's Three Works.	Sadashiva L. Katre.	3/-
171.	Bhagavadgītā and Sāṅkhya Philosophy.	Prahlad C. Divanji.	3/-
172.	Prāyaścitta.	Sureshchandra Banerji.	3/-
173.	The Dramatic Theory of Rabindra Nath Tagore.	Dr. Amar Mukerji.	3/-
174.	The Varuṇa Hymns in the Ṛgveda.	Dr. V. M. Apte.	3/
175.	Sanskrit as a Medium of Conveying the Concept of Abstraction,	Dr. Siddheshwar Varma.	3/-

Sl. No.	Title	Author:	Price
176.	Yoga and the Creative Powers of the Mind.	H. L. Sharma.	3/-
177.	The Significance of Caṇdragupta II's title Cakravikrama.	Dasharatha Sharma.	3/-
178.	Essentials of Hindu Culture.	Dr. Bhagavan Das	3/-
179.	Epigraphic Notes.	Mm. V. V. Mirashi.	3/-
180.	An Illustrated Hindi Manuscript.	Miss Sudha Bose.	3/-
181.	Māyāmukhyakārikā of Lakṣmīpati.	K. Madhava Krishna Sarma.	3/-
182.	Tāntrika Vidyāpati.	Ramanatha Jha.	3/-
183.	Mughal Revenue in 1680 A.D.	Dasharatha Sarma.	3/-
184.	So-called Geographical and Astronomical Evidence to the Mahābhārata problem.	P. R. Chidambara Iyer.	3/-
185.	Authorship and Date of the Bhārata Epic and the Bhagavadgītā.	P. C. Divanji.	3/-
186.	The co-ordination of Bhārata Events, from the Exile of the Pāṇḍawas, to the Death of Bhīṣma by Determining the Tithi of Each Important Events.	V. B. Athavale.	3/-
187.	The Aims and Methods of Archaeology.	B. B. Lal.	3/-
188.	Kavi Kaṅkaṇa.	N. A. Gore.	3/-
189.	Earliest Date of Kālidāsa from Iranian Sources.	Sardar M. V. Kibe.	3/-

Sl. No.	Title	Author :	Price
190.	Rāvaṇa in the Kailāśa Temple at Ellora.	C. Sivaramamurty.	3/-
191.	The Political Term 'Udāsīna'.	Dr. Dasharatha Sharma.	3/-
192.	The Vidūṣaka in the Nāgānanda of Harṣavardhana.	Dr. R. C. Hazra.	3/-
193.	Bhavabhūti—A Revaluation.	Nandakishore Mishra.	3/-
194.	The Conception of Action among the Vaiyākaraṇas.	K. A. Subramania Iyer.	3/-
195.	Identity of Kumbha in the Jvara-Timira-bhāskara.	R. M. Shastri.	3/-
196.	A Historical Problem connected with the Mālavikāgnimitram.	Kailash Chandra Ojha.	3/-
197.	Period of the Vedas.	Girish Chandra Awasthi.	3/-
198.	Some well-known facts Re: the Mahābhārata.	Sri Pendyala V. S. Sastri.	3/-
199.	Studies in Indian History and Geography based on Early Greek Accounts.	Dr. B. C. Law.	3/-
200.	Some more points of Mr. Athavale's Article on Mahābhārata Events.	Swami Bhumananda.	3/-
201.	Ānandavardhana's Defence of Dhvani.	K. Krishnamoorthy.	3/-
202.	A Note on the Jaina Praśna-Vyākaraṇa Sūtra.	Dr. B. C. Law.	3/-
203.	Jānī Mahāpātra.	K. Madhava Krishna Sarma.	3/-
204.	Kālidāsa's Treatment of Nature.	K. B. Pisharoti.	3/-

Sl. No.	Title	Author :	Price
205.	The Interpretation of the Bharatavākya in Mālavikāgnimitra.	Dr. C. Kunhan Raja.	3/-
206.	Studies in the History of Indian cosmetics and perfumery–Some recipes about perfumes and Cosmetics in the Gandhavāda section of the Rasaratnākara of Nityanātha Siddha. (13th Century A.D.)	P. K. Gode.	3/-
207.	The Astronomy of the Vedāṅga Jyautiṣa.	Gorakh Prasad.	3/-
208.	Probable Sources of the Bhagavadgītā.	P. C. Divanji.	3/-
209.	Nyāya works of Vācaspati Miśra II of Mithilā.	Dinesh Chandra Bhattacharya.	3/-
210.	A Functional Approach to the Problem of Values.	H. L. Sarma.	3/-
211.	Is the Ṛgvedic Rudra A 'Howler' ?	V. M. Apte.	3/-
212.	A Critique of the Pramāṇas.	Dr. K. C. Varadachari.	3/-
213.	The Doctrine of Sphoṭa.	K. A. Subramania Iyer.	3/-
214.	A Plea for Local Museums.	Adris Banerji.	3/-
215.	The Centrifugal Mind : A Comparative Study in Psychology and Yoga for Its Control	Bhabes Chandra Chaudhari.	3/-
216.	Sphoṭa.	Prof. A. L. Herman.	3/-
217.	Land Survey in Ancient India.	Narendra Nath Kher.	3/-

Sl. No.	Title	Author :	Price
218.	Comparative Light on Oatĥs and Ordeals.	Dr. B. H. Kapadia.	3/-
219.	Monosyllabic Origin of the Vedic Language.	Dr. S. K. Gupta.	5/-
220.	The Learning of Rājānaka Ratnākara.	Dr. Santosh Kumari Sharma, M.A., Ph. D.	3/-
221.	Takṣaśilā—The Ancient Seat of Learning.	Dr. Bhabes Chandra Chaudhari.	3/-
222.	Nāsik Cave Inscription of the Time of Vāsiṣṭhīputra Puḷumāyi Regnal Year 19.	Sri Sadhu Ram M.A.	3/-
223.	Daśapadārthaśāstra.	Dr. Karunesha Shukla.	3/-
224.	Place of Śrīkṛṣṇa in the Realm of the Indian History and Culture.	Dr. Rameshachandra S. Betai, M.A. Ph. D.	3/-
225.	Studies in the History of Kośala.	Rajendra Bihari Pandey	3/-
226.	Śrī Rāma and The Moral Ideal (Dharma).	Dr. P. Nagaraja Rao.	3/-
227.	A New Interpretation of the Vedic Word Mānuṣa.	Dr. Ram Gopal, M.A.	3/-
228.	The Ṛg-vedic Dānastutis.	Dr. B. H. Kapadia.	3/-
229.	Conception of God in the Muṇḍakopaniṣad.	Rameshchandra S. Betai.	3/-
230.	The Theory of Śabda Brahma and Sphoṭa.	Sri Kalika Charan Pandey	3/-
231.	The Madhva Conception of Authority (Āgama).	Dr. Kailash Narain.	1/-
232.	Note on the Prāmāṇyavāda of the Nyāya School.	Dr. V. Varadachari.	1/-

Sl. No.	Title	Author :	Price
233.	Nyāya-Vaiśeṣika Writers-Śrīvatsa and Sānātani.	Dr. V. Varadachari.	3/-
234.	The Origin of the Nandas.	Shri Nath Tiwari.	3/-
235.	Frontiers of Vijayanagar Historical Knowledge Series.	Sri B. V. Sreenivasa Rao.	1/-
236.	The Religious Aspect of the Sangama Dynasty of Vijayanagar Empire.	Sri B. V. Sreenivasa Rao.	1/-
237.	Śaivism and the Indus Civilisation.	T. M. P. Mahadevan.	3/-
238.	Food and Drink in Ancient India From Pāṇini's Aṣṭādhyāyī.	Vasudeva S. Agrawala.	3/-
239.	Do the References to the Yavana Invasion of India Found in the Yugapurāṇa, Patañjali's Mahābhāṣya and the Mālavikāgnimitra form the Evidence of one Single Event ?.	N. N. Ghosh.	3/-
240.	The Date of the Dadhimatī-Mātā Inscription.	V. V. Mirashi.	3/-
241.	Kālidāsa's Treatment of Love.	K. R. Pisharoti.	3/-
242.	Kāyam Rāso, A New Source of Medieval Indian History.	Dasharatha Sharma.	3/-
243.	Studies in the History of Indian Festivals—the Sukhasuptikā of the Ādityapurāṇa and the Nīlamatapurāṇa (A.D. 500—800) and its Relation to the Modern Divālī Festival.	Prof. P. K. Gode.	3/-

Sl. No.	Title	Author :	Price
244.	Full Light on the Real Site of the Bharadvājāśrama.	R. M. Shastri.	3/-
245.	Vālmīki's Āśrama Located in Oudh.	Sardar M. V. Kibe.	3/-
246.	A Critical Survey of Indian Aesthetics.	H. L. Sharma.	3/-
247.	An Advaitic Account of the Theory of Karma.	H. G. Narahari.	3/-
248.	The Five Provisional Definitions of Vyāptipañcaka in Gaṅgeśa.	Tara Sankar Bhattacharya.	3/-
249.	Mṛcchakaṭika—A Study in Time Analysis.	K. R. Pisharoti.	3/
250.	Nārāyaṇa Kumbhārī, His Works and Date.	Sadashiva L. Katre.	3/-
251.	Indian Martial Tradition.	Prof. V. R. Ramachandra Dikshitar.	3/-
252.	Studies in the History of Gandhaśāstra.	P. K. Gode.	3/-
253.	The Navya—Nyāya Theory of Perception.	Tara Sankar Bhattacharya.	3/-
254.	A Rare Manuscript of Rāmacandra Candrodaya.	P. K. Gode.	
255.	The Old Advaita Vedānta.	S. L. Pandey, M.A.	5/-
256.	Sentiment in the Haravijaya.	Dr. Santosh Kumari Sharma.	3/-
257.	Gurjarrā Rock Edict of the Great Emperor Aśoka.	Sadhu Ram.	3/-
258.	Meaning of History.	Dr. K. C. Varadachari.	3/-

Sl. No.	Title	Author:	Price
259.	The Date of Govindānanda.	Dr. Bhabatosh Bhattacharya.	3/-
260.	Idealistic Loyalism in the Smṛtis.	Shivaji Singh.	3/-
261.	Śrīnātha Āçarya-Cūḍāmaṇi, The Target of Govindānanda's Attack.	Dr. Bani Chakravarty.	3/-
262.	Buddhist Ātmavāda and Asaṅga.	Karunesha Shukla.	3/-
263.	The Daśarūpa of Dhanañjaya and Avaloka, Its Commentary by Dhanika.	Dr. Rajmani Pandey.	3/-
264.	Influence of Bāṇa's Harshacharita on Raviṣeṇa's Padamapurāṇa.	Dr. Ramakant Shukla.	3/-
265.	Vidyāpati's Gorakṣavijaya—A Socio-Political Study.	Shankar Kumar Jha.	3/-
266.	Note on the Original Home of Guṇāḍhya.	S. Nath.	3/-
267.	The Allahabad High Court and the Mitākṣarā.	Yudhisthira.	3/-
268.	The New Era.	Prof. Antony Philip Halas.	1/-
269.	Sanskrit Texts from the Ch'ien-Lung Period.	Dr. Lokesh Chandra.	1/-
270.	Theory of the Aesthetic and Poetry in Kālidāsa.	Dr. Rameshachandra Sunderji Betai.	3/-
271.	Daśapadārthaśāstra.	Dr. Karunesha Shukla.	3/-
272.	Survey and Cartography in the Śulvasūtras.	Maya Prasad Tripathi.	3/-
273.	The Absence of the Buddha Image in the Pre-Kushan Period.	D. K. Sinha.	3/-

Sl. No.	Title	Author :	Price
274.	Udayaṇa's Refutation of an Anti-Theistic Argument.	Shri Hemchandra Joshi.	3/-
275.	A Pre-Nyāya School of Mīmāṁsā.	T. K. Gopalaswamy Aiyyangar.	3/-
276.	Studies in the Aṅguttara Nikāya of the Suttapiṭaka.	Dr. B. C. Law.	3/-
277.	Karma and Rebirth.	Prof. K. C. Varadachari.	3/-
278.	What Ānandavardhana Meant by Dhvani ?	Dr. Chandikaprasada Shukla.	3/-
279.	Review on some Alleged Causes of the Decline of Buddhism in India.	Lal Mani Joshi.	3/-
280.	Kālī as a Metaphysical Concept in the Krama System of Kashmir Shaivism.	Navjivan Rastogi.	3/-
281.	Appreciation of Yāska as an Etymologist.	Dr. S. K. Gupta.	5/-
282.	Source of Kālidāsa's Ṛtu-Saṁhāra.	R. B. Kulshreshtha.	3/-
283.	Three Jain Inscriptions from Jābāliputra (Jālor).	Sadhu Ram.	3/-
284.	Interpretation of a Passage in Rock Edict IV of Aśoka.	Sadhu Ram.	1/-
285.	Rebellion of Khan Sahib of Madurai, 1764.	Dr. K. Rajayyan.	3/-
286.	A Note on the Nativity of the Kriyāyogasāra.	Om Prakash.	1/-
287.	Aspects of Ancient Indian Society as Revealed in the Dharmasūtras.	Dr. Sures Chandra Banerji.	5/-

Sl. No.	Title	Author:	Price
288.	Kauṭilya and his Arthaśāstra.	Devraj Channa.	3/-
289.	Ancient Schools of Vedic Interpretation.	Dr. S. K. Gupta.	3/-
290.	On the Import of a Paurāṇic Verse.	Viman Chandra Bhattacharya.	3/-

OUR CONTRIBUTORS PLEASE!

Research Papers for publication in the *Journal of the Ganganatha Jha Research Institute* should be typed on one side of paper in double space, leaving sufficient margin on the left-hand side. Sheets should be numbered at the top right-hand corner. Foot-notes should be numbered consecutively. The papers must give an evidence of research by discovery of new facts or by that of new relationship of known facts. The papers should be completely ready for the press.

All the titles of books and Journals as well as important Sanskrit or non-English words and Sanskrit or non-English quotations (if they are written in the Roman script) should be underlined and properly given diacritical marks as given below. Only popular proper names and common Sanskrit words should be left unmarked. Titles and places of publication or edition of books and Journals, when referred to for the first time in a paper, should be given in full. Thereafter, their abbreviations should be used. Titles of papers or smaller pieces should ordinarily be given within inverted commas except when some kind of prominence or importance is to be attached to them and may then be simply underlined.

The address of the author should be given as foot-note at the bottom of the first page.

SYSTEM OF TRANSLITERATION INTO ROMAN

अ	a	ं	ṁ	ड्	ḍ	र्	r
आ	ā	ः	ḥ	ढ्	ḍh	ल्	l
इ	i	क्	k	ण्	ṇ	व्	v
ई	ī	ख्	kh	त्	t	श्	ś
उ	u	ग्	g	थ्	th	ष्	ṣ
ऊ	ū	घ्	gh	द	d	स्	s
ऋ	ṛ	ङ्	ṅ	ध्	dh	ह्	h
ॠ	ṝ	च्	c	न्	n	क्ष्	kṣ
ऌ	l̥	छ्	ch	प्	p	त्र्	tr
ॡ	l̥̄	ज्	j	फ	ph	ज्ञ्	jñ
ए	e	झ्	jh	ब्	b	ळ्	ḷ
ऐ	ai	ञ	ñ	भ्	bh	ँ	̐
ओ	o	ट्	ṭ	म्	m		
औ	au	ठ्	ṭh	य्	y		